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A Stanzaic Life of Christ

COMPILED FROM

Higden's Polychronicon

AND THE

Legenda Aurea

EDITED FROM MS. HARLEY 3909

EARLY ENGLISH TEXT SOCIETY

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BY

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Life of Christ. Middle-English poem.

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FOREWORD

THIS edition of the *Stanzaic Life of Christ*, undertaken in 1913, was delayed partly by the war, partly by other causes. Harley MS. 3909, the manuscript chosen for the text, is not so early as Additional 38666, but preserves more nearly the Chester dialect. The text is printed with modern punctuation and capitals. In regard to contractions, stroked *n* and *r* with a curl have been printed without expanding, though for the sake of simplicity all contractions are expanded in the Glossary.

I wish to express my thanks to Mr. John Munro, Professor Lane Cooper, Professor R. P. T. Coffin, and Miss Mabel Day for suggestions on the proof; to Mr. C. T. Onions for help with unusual words; and especially to Professor Carleton Brown, who suggested to me the editing of the manuscript and who has helped me at every stage of the work. My thanks are also due to the authorities of the British Museum, the Bodleian Library, and the libraries of Bryn Mawr College, Cornell University, and Harvard University.

F. A. F.

WELLS COLLEGE,
September, 1925.

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ERRATA

- Page 67, top, *for Iohannis* read *Iohannis*
,, 82, line 2432, *for into* read *in to*
,, 137, note on 4072, *for wer* read *we?*
,, 169, line 5027, *delete hyphen in* *mys-mater*
,, 199, ,, 5878, *for thas* read *that*
,, 202, ,, 5970, *delete hyphen in* *thornen-crowne*
,, 202, ,, 5982, *for we[r]* read *we[$\tilde{r}$]*
,, 226, ,, 6670, *for clotws* read *clothis*
,, 251, note on 7421, *for 68666* read *38666*
,, 291, line 8659, *for elight* read *th[i]ght*
,, 357, ,, 10500, *delete period and insert comma*

INTRODUCTION

THE *Stanzaic Life of Christ* is a compilation made at Chester in the fourteenth century from two famous Latin works, the *Polychronicon* of Ralph Higden¹ and the *Legenda Aurea* of Jacobus de Voragine.² The popularity of Higden's work in the fourteenth and fifteenth centuries is attested not only by the incorporation of passages into the work of other chroniclers,³ but by the translation of Trevisa (1387), by another translation made in the fifteenth century,⁴ and by the print of Caxton (1482). Of the *Legenda Aurea* portions are translated in the Smaller Vernon Collection (1350-1375),⁵ in John Myrc's *Festial* (about 1400),⁶ in the Scottish Legends formerly ascribed to Barbour (end of the fourteenth century),⁷ and in Osborn Bokenam's *Lives of the Saints* (1443-1446);⁸ while an attempt to reproduce the whole collection is found in four manuscripts of an English prose version made in 1438,⁹ and in Caxton's famous *Golden Legend* (1483).¹⁰ The poem in the following pages combines material from Books I and IV of the *Polychronicon* with the parts of the *Legenda Aurea* which deal with the life of Christ and the principal feasts and fasts of the

¹ Edited in the Rolls Series, 1865-86.

² Edited by Graesse, Leipzig, 1850.

³ See *Polychronicon*, Introduction, pp. xlii-xlv.

⁴ Edited with the *Polychronicon*, Rolls Series, 1865-86.

⁵ Edited by Horstmann, *Sammlung Altenglischer Legenden*, Heilbronn, 1878, pp. 3-97.

⁶ Edited by Erbe, E.E.T.S. xcvi.

⁷ Edited by Metcalfe, Scottish Text Society, 1896.

⁸ Edited by Horstmann, *Kölbing's Altenglische Bibliothek*, Heilbronn, 1883.

⁹ The whole is unprinted. *Barlaam and Josaphat* was printed by Horstmann, *Programm*, Sagan, 1887. The collection is described by Horstmann, *Altenglische Legenden*, 1881, pp. cxxx-cxxxv, and by Pierce Butler, *Legenda Aurea—Légende Dorée—Golden Legend. A study of Caxton's Golden Legend with special reference to its relations to the earlier English prose translation*. Baltimore, 1892, pp. 49 ff.

¹⁰ Temple Classics, London, 1900, 7 vols.

Church. It is found in three manuscripts of the British Museum : Harley 3909, Additional 38666, and Harley 2250.

Harley 3909 is a duodecimo volume of 151 folios on vellum, dated by the Museum authorities in the second half of the fifteenth century. At the top of the first page is written in a seventeenth- or eighteenth-century hand :

In whose hand soever I bee

John Brincden¹ is the owner of mee.

Four scribes have worked on the manuscript. The principal scribe (A) wrote through folio 24a, and again took up the work in the middle of folio 25b. Up to folio 34a (l. 2233) he alternated with scribe B, and throughout the volume he wrote more frequently than the others—almost a third of the whole. In comparison with that of the other scribes, the style of the hand is older, the stroked *n* being rare ; the language is slightly more Northern in the constant use of *qu-* for *wh-*.² The work of this scribe appears not only in the pages which he wrote, but also in parts of the Latin inserted in the midst of the writing of other hands ;³ occasionally the work of other scribes has been corrected by him.⁴ Possibly he was an older man assisted by younger scribes for whose work he was responsible.⁵

¹ Or *Brinsden*.

² *quat* 79, 146 ; *quych* 94 ; *qrile* 108 ; *quich* 123, 127, 135 ; *quenn* 136, *quenn*, 140 ; *qry* 147 ; &c.

³ After ll. 2168, 2536, 5172, 5192, 5216, 5228, 5608, 5660, 5880, 5884, 5948, 6204, 6816, 7053, 7060.

⁴ At ll. 2581, 4163, 4347-8.

⁵ The work of A and B is represented in the frontispiece. The following is a list of the lines written by the four scribes :

67-1608	A	2573-2680	C	3377-3427	B
1609-1692 (beg.)	B	2681-2689	B	3428-3433	A
1692 (end)-1872	A	2690-2806	A	3434-3450	B
1873-1908	B	2807-2862	C	3451-3495	C
1909-1968	A	2863-2912	B	3496-3569	A
1969-2000	B	2913-2922	D	3570-3629	C
2001-2108	A	2923-3020	A	3630-3672	B
2109-2204	B	3021-3046	C	3673-3832	A
2205-2232	A	3047-3118	A	3833-3876	B
2233-2319	C	3119-3152	B	3877-4106	A
2320-2384	B	3153-3230	D	4107-4300	B
2385-2514	A	3231-3300	A	4301-4487	C
2515-2540	D	3301-3360	C	4488-4521	B
2541-2572	A	3361-3376	A	4522-4585	D

The first leaf containing ll. 1-66 is lacking, and the last leaves, on which were written most of the account of Pentecost, are also gone. But inasmuch as this text is the best of the three, it is printed in full, supplemented by the first 66 lines from Addit. 38666, and by lines 9625-10840 from Harl. 2250.

British Museum MS. Additional 38666 is a vellum volume of 178 folios, 9 inches by 5½ inches, written in the middle of the fifteenth century. 'The fly-leaves have been taken from other manuscripts, of which one (see f. 4) belonged to Durham Cathedral, and another to Merton College, Oxford.' In the inscription on f. 4: 'Liber Sancti Cuthberti Dunelmi, in quo continentur iii libri Prosperi de vita contemplatiua et actiua', the note of ownership is of the thirteenth, the rest of the fourteenth century. 'There is a note of ownership of Merton College on f. 178: "Empte fuerunt campane prescripte anno domini MCCCCXXVII." Various scribblings occur including: "Iste liber pertinet ad Jhoannem Balye" (f. 3); "Iste liber constat Stephanus Stanley" (f. 3b); "Pray for þe sole of Thomas Smyth" (f. 176); "this boke is Thome Choche" (?) on f. 176b, and "my lady Da . . . doȝter (?) to Sir Richard Payne" on f. 178. Belonged to Sir Anthony Cope, Bart., of Bramshill Park, co. Southt., described in Historical Manuscripts Commission, App. to 3rd Report, p. 243 (Sotheby's sale-cat., 4 Mar., 1913, lot. 117).'¹

4586-4601	B	6489-6508	D	8372-8429 (beg.)	A
4602-4673	D	6509-7149 (beg.)	B	8429 (end)-8791	C
4674-4780	B	7149 (end)-7192	A	8792-8858	A
4781-5078	A	7193-7236	B	8859-8976	C
5079-5228	B	7237-7308	D	8977-8984	D
5229-5480	A	7309-7324	A	8985-8986	A
5481-5496	B	7325-7344	B	8987-9100	C
5497-5589	A	7345-7500	C	9101-9160	A
5590-5668	B	7501-7568	A	9161-9212 (beg.)	C
5669-5858	A	7569-7726	C	9212 (end)-9326	D
5859-5984 (beg.)	B	7727-7805	A	9327-9404	C
5984 (end)-6091	A	7806-7896	C	9405-9427	D
6092-offerat	B	7897-7929	A	9428-9571	C
6092-exponitur-		7930-7998	C	9572-9596	A
6104	A	7999-8056	D	9597-9624	C
6105-6488	B	8057-8371	C		

¹ *British Museum Catalogue of Additions*, 1911-15, p. 194. From this manuscript Professor Carleton Brown has printed 'Dialogue between a Clerk and a Husbandman' in *Modern Language Notes* (1918), xxxiii. 415-17.

From this manuscript I have used the first 66 lines, which are lacking in the other two manuscripts; also certain verses lacking in Harl. 3909.¹ The text ends with the sixth point of the Ascension :

Have we that hope withouten were
And we shulle price hit as did he
Of oure life be clene and clere
And with hym in that blisse be.

9489-92

This leaves out the seventh point of the Ascension and all of Pentecost.

British Museum MS. Harley 2250 is thus described in Ward's *Catalogue of Romances* :² 'Paper, xv cent., Quarto . . . The volume was owned about the end of the fifteenth century by Sir Thomas Boker, *al.* Bowker : see ff. 8, 71. On f. 75b is an entry with the name "Elsebyt Bothe" of Dunham Massey, co. Chester (? Elizabeth dau. of George Booth and wife of Richard Sutton : see Ormerod's *Cheshire*, vol. i, 1819, p. 402) ; and on f. 64b is the name of "Thomas Masse esquier".'

The handwriting is extremely untidy. Our poem begins the volume and is written in different verse from the other contents. The beginning is imperfect ; a leaf numbered 44 a, now bound between ff. 44 and 45, should precede the present fol. 1. This leaf begins in the latter part of the section on the Nativity :

And kepe wele & worthely
Pat pai had wonen before Iwis.

675-6

Harl. 2250 carries the poem farther than the other two manuscripts, giving all of Pentecost except a rendering of the last five lines of the *Legenda Aurea* account as printed by Graesse on p. 337. Presumably another page would give us the end.

A later hand has glossed difficult words in the MS. and sometimes written the explanations in the margin. The following words are among those which needed comment : *Fulloght* 1403, *unbosom* 1461, *agreit* 1468, *grille* 1468, *aswaret* 1470, *wary* 1643, *tyght* 1675, *lent* 1683, *throo* 1692, *bchette* 1695, *tene* 1814, *futhed* 1893, *thesternes* 1997, *vnderfoo* 2031, *layne* 2431,

¹ ll. 4243-4, 4359-60, 7421, 7690-1, 7695, 7969-72, 8079, 8142-5, 8173-5.

² ii. 690. See also Gollancz, *St. Erkenwald* (Select Early English Poems, iv ; London, 1922), pp. v-vii.

bayne 2499, bote 2528, twynne 2548, lombere 2655, serges 2875.

The explanations are usually an English synonym written in the margin; but occasionally a Latin word is given in definition, sometimes a reference is made to another part of the text, and in some cases the word is marked without any explanation being given.

Of the three manuscripts, Harl. 3909 and Addit. 38666 usually agree against Harl. 2250 and present the better text. The most important omission of Harl. 2250 is ll. 693-1172, more than half the section on the Nativity. Furthermore, various quatrains of the text of Harl. 3909 and Addit. 38666 which are translations of the *Legenda Aurea* text are omitted by Harl. 2250.¹ But in spite of the fact that Harl. 2250 is inferior to the other two manuscripts, certain passages indicate that it may have been copied from a text that preserved the original where the other two do not. For example, the reference to Leviticus in Harl. 2250,

In þo thrid boke leuetecy

4239

is corrupted in Addit. 38666 to

þe thridde boke rede I;

in Harl. 3909 to

the thryde book rede he rede I;

and both texts added lines in the attempt to make sense of the passage.² Furthermore, a number of quatrains giving ampli-

¹ 2313-28, 2937-40, 3465-8, 5797-800, 7917-20, 8105-8.

² The complete quatrain of Harl. 2250 is:

Bot more expres þis story

of þo lombes offerynge

In þo thrid boke leuetecy

Who so euer wil loke may fynd this þinge.

(fol. 15 a, col. 1)

See note on 4237-44. Harl. 2250 also preserved the better reading in lines 7689-92:

hor misbeleue ⁊ hard hert als

þat þey hadden to leue aright

ffor ay þey hoped sum what fals

that apertely segghen in sight.

In Harl. 3909, ll. 7690-1 and 1795 were omitted, a later correction changed *als* to *also*, making a rhyme to *tho*; and a cross was placed in the margin to show that something was wrong. In Addit. 38666 the corruption is in line 7692, which reads:

For hore hertus were derk ⁊ no thyng lyght.

fictions of the *Legenda Aurea*¹ or brief summaries² are not found in Harl. 2250, and were very probably added to the original text by an earlier MS. of the same group as Harl. 3909 and Addit. 38666.

The date of composition cannot be determined with certainty. All the manuscripts were written in the fifteenth century; but the poem must have been composed in the fourteenth, since it was known to the Chester playwright,³ and the author may very probably have been a monk of St. Werburgh's Abbey.

The poem is written in octosyllabic lines grouped in four-line stanzas by cross-rhymes (*abab*). In many cases two consecutive stanzas have the same rhymes, making an octave of *abababab*,⁴ and frequently one rhyme is carried through two stanzas, making *ababacac*⁵ or *ababcbb*.⁶ This quatrain form is not uncommon for narrative, as may be seen in the *Fall and Passion* of Harl. 913,⁷ No. 4 of the Mary miracles of the Vernon MS.,⁸ and the *Legend of the Holy Blood of Hayles*.⁹ The versification is not smooth, and the rhyming is assisted by a number of tag-phrases: *in gode fay* 138, 567, 1177; *leue ze me* 51, 84, 216, 222, 277; *bout were* 105, 424, 541, 592; *wyth-outen were* 35, *with-oute were* 57, *with-outen were* 843; *soth to say* 110, 404, 454, &c.

These quatrains are divided into groups by headings, in Latin, which serve to name the topic next taken up, and sometimes give a few lines of the Latin which is to be translated,¹⁰

¹ ll. 1881-8, 2049-52, 2521-4, 4463-4 and 4467-8, 6129-32.

² ll. 2417-20, 3713-16, 4517-20, 4561-8, 4913-16.

³ See below, pp. xxviii-xliii.

⁴ ll. 1-8, 9-16, 25-32, 33-40, 61-8, 85-92, 169-76, 197-204, 221-8, &c.

⁵ ll. 125-32, 237-44, 409-16, 537-44, 709-16, 881-8, &c.

⁶ ll. 17-24, 289-96, 385-92, 557-64, 717-24, &c.

⁷ Edited by Furnivall in 'Early English Poems and Lives of Saints' in *Transactions of the Philological Society* (1858), pp. 12 ff.

⁸ E.E.T.S. 98, pp. 149 ff.

⁹ Edited by Horstmann, *Allenglische Legenden* (1881), p. 275. The quatrain form is also found in the lyrics *Veni Creator Spiritus* (E.E.T.S. 98, pp. 43 ff.), *A Prayer to Jesus* (ibid., pp. 48-9), *Hymn to Jesus Christ* (E.E.T.S. 26, pp. 83-6), in the Brome play of Abraham and Isaac, and in the Towneley and Chester Plays. Note, however, that the quatrains of Chester are not found in parts influenced by the *Stanzaic Life*. See below, p. xlii.

¹⁰ The Latin following ll. 76, 148, 700, 708, 872, &c.

sometimes name the authority followed.¹ Besides the headings, many Latin quotations are introduced from the Bible or from a Church Father, usually followed by an English translation.²

The dialect of the poem, as we might expect from its connexion with Chester, is West Midland. In the list given below, only words are cited whose form is confirmed by the rhyme. Numbers 3, 6, and 11 are characteristic of the West.³

1. O.E. *a* > *o*:—*more* : *bifore* 556, 721, 782, 839, 882; *lore* : *byfore* 4526; *sore* : *before* 5958; *knowe* : *rowe* 313.

2. W.S. *æ* > *e*:—*were* : *clere* 1412, 3730; *were* : *here* 1485, 5982; *were* : *dere* 1609, 1706, 3242; *wer* : *her* (vb.) 1618; *were* : *here* 3166; *were* : *manere* 1785, 1794, 1845, 1917, 3534, 3766; *bere* : *enquere* 1934; *were* : *apere* 1957; *were* : *power* 3442; *bare* : *maner* 6777. Exceptions are *wore* : *more* 1406, 6059; *thare* : *bare* 5812; *thore* : *more* 8963.

3. O.E. *a* before a nasal gives *o*:—*mon* : *opon* 305, 548; *wommon* : *on* 849; *mon* : *on* 870.

4. W.S. *ea* before *ld* becomes *o*:—*told*(e) : *wold* 421, 1009.

5. O.E. *y* > *i* (y):—*kyng* : *lettyng* 177; *hyd* : *bitid* 240; *myng* : *bryng* 742; *fulfile* : *wille* 1321; *synne* : *wynne* 2110; *mynn* : *inn* 5760.

6. The personal endings of the present indicative are: in the singular 2, -s; 3, -s, -es; in the plural -n.

(2) *hace* : *grace* 236; *has* : *gras* 5574; *has* : *maas* (3 sing.) 7621.

(3) *has* : *was* 255, 403, 571, 709, 844; *has* : *gras* 281; *mas* : *was* 339; *tas* : *cus* 343; *arayes* : *dayes* 4431.

(pl.) *sayn*(e) : *bayn* 2269, 2497, 7593; *han* : *tan*(e (pa. pple.)) 890, 7618; *sayn* : *azayn* 7604; *sayn* : *gayn* 7629.

7. The infinitive usually lacks final -n:—*be* : *we* 79; *calle* : *alle* 95; *se* : *iolite* 120; *full* : *all* 135; *wende* : *ende* 136, 144; *se* : *we* 155; *se* : *me* 224; *be* : *me* 237, 279; *here* : *ere* 244; *concele* : *hele* 256; *heere* : *there* 289; *go* : *also* 327; *pay* : *cuntray* 328; *pay* : *thay* 353; &c. Exceptions:—*gon* : *non*(e 888, 980; *gone* : *onon*(e 1087, 1107.

8. The present participle ends in -yng:—*comyng* : *zyng* 89;

¹ The Latin following ll. 32, 208, 348, 416, 564, 592, &c.

² The Latin following ll. 392, 556, 620, 716, 728, 732, 796, &c.

³ L. Morsbach, *Mittelenglische Grammatik* (Halle, 1896), p. 15, and compare the works of Myrc (E.E.T.S. 31 and xcvi) and Audelay (Percy Society, xiv).

comyng : *bryng* 410 ; *lengyng* : *kyng* 414 ; *comyng* : *kyng* 525 ;
berying : *zyng* 945.

9. Preterite-present verbs have the vowel of the plural different from that of the singular:—*moun* occurs in rhyme at 472, 529, 916, 1972, 1991, 2287, 3403, 3736, 3819, 3826, 3923. Exception:—*may* : *aye* 4330.

10. The past participle of strong verbs occurs usually with final *-n*:—*sene* : *kene* 117, 5988 ; *sene* : *wene* 282, 962 ; *gone* : *opon* 473 ; *tan* : *han* 892, 4088 ; *tane* : *bigan* 1362 ; *sene* : *tene* 3296, 5736, 5836 ; *gone* : *ichone* 5387 ; *done* : *sone* 3111. Exceptions:—*ibore* : *sore* 293 ; *bore* : *zore* 788 ; *bore* : *more* 921.

11. The past ending of weak verbs is often *t* rather than *d*:—*paste* (pa. pple.) : *laste* 99 ; *calt* (pa. pple.) : *shalt* (2 sing. pres.) 121 ; *past* : *fast* 9087.

12. The feminine singular pronoun ends in *-o*, and the plural pronoun is *thay*:—*ho* : *þerto* 612 ; *ho* : *do* 2881, 2933 ; *thay* : *ay* 333 ; *thay* : *pay* 355 ; *thai* : *paye* 4414 ; *thay* : *say* 7220.

The dialect of Harl. 3909 is the West Midland of the original poem. The four scribes differ slightly: scribe A consistently uses *qu-* for initial *wh-*; scribes C and D use *-u-* for *-e-* in unaccented syllables, a West Midland characteristic found frequently in Myrc and Audelay.

The dialect of Addit. 38666 is also Midland, but lacks the distinguishing West Midland characteristics. It differs from the dialect of the original in the following respects:

3. O.E. *a* before a nasal is represented by *a* rather than *o*: *names* 28, *mankynde* 52, *wantynge* 61, *game* 112.

6. The third singular present ends in *-th* (*-þ*) rather than *-s*: *redeþ* 21, *lasteþ* 100, *bereþ* 358, *hath* 460.

11. The weak past has *-d*, not *-t*: *wylned* 9, *conceyued* 39, *endud* 53, *passed* 60, *venshed* 88, *dispised* 271.

12. Of the pronouns, the feminine singular is, not *ho*, but *sheo* 772, 2155, 2156, 3030 ; *he* 210, 215, 3136 ; *shee* 3060.

The dialect of Harl. 2250, which seems to have been owned in Cheshire,¹ is like that of the first scribe of Harl. 3909, except that a few Northern *a*'s appear (*avne* 9645, *knaue* 9680, 9803,

¹ See above, p. xii.

showinge 9807, &c.), and the weak preterite ends in *-d* more often than in *-t* (in two hundred lines, 9625–824, there are fifteen preterites in *-d* and four in *-t*).

Before taking up the author's use of his sources, it may be well to consider the purpose with which he wrote. From the Prologue we infer that a layman, not familiar with Latin, saw the account of Christ's life in the *Polychronicon*, and asked to have a trustworthy English version :

A worthy wyght wyned at me
Sertayn pyngus for to showe,
þat in Latyn wrytun saw he,
In Englissh tonge, for to knowe

Of Ihesu Cristes Natiuite
And his werkus on a rowe,
To the whiche by good Auctorite
He myghte triste 7 fully knowe.

9-16

Beginning with the fourth book of the *Polychronicon*, the author inserted explanations from a Latin dictionary (probably the *Catholicon* of Joannes Januensis de Balbis) or perhaps from other parts of the *Polychronicon*, and additional legends from the *Legenda Aurea*.¹ But the *Legenda Aurea* proved so much more to his taste that he ceased using the *Polychronicon* except for occasional passages to be mentioned later.² The result looks like a translation of the *Legenda Aurea* with insertions from the *Polychronicon*.

The stories are those which the Church ordinarily chose for lay instruction, and bear a close resemblance to the subjects in church sculpture and glass. M. Mâle says of French art in the thirteenth century: 'The cycles of the childhood, the public life, and the Passion as presented in both sculpture and glass consist of the following scenes:—the Nativity, the Announcement to the shepherds, the Massacre of Innocents, the Flight into Egypt, the Presentation in the Temple, the Adoration of the Magi, the Baptism, the Marriage at Cana, the Temptation, the Transfiguration, the Entry into Jerusalem, the Last Supper, the Washing of the disciples' feet, the different

¹ The notes on pp. 371-5 below give details as to the sources of the first 700 lines.

² See below, pp. xx-xxi.

scenes of the Passion, the Crucifixion, the Entombment, the Resurrection, the Appearances after death, and last of all the Ascension, . . . just those mysteries celebrated by the Church at Christmas, the Epiphany, and during Lent, Holy Week and the weeks that follow.'¹ A comparison of M. Mâle's list with the table of contents will show how close is the selection of New Testament material in this poem to the selection in art. The Old Testament stories are introduced at appropriate points: Adam, in connexion with the Temptation of Christ;² Abel, Abraham, and Melchizedek, in the account of the Purification;³ Balaam, in the story of the Epiphany;⁴ &c. In other words, the poem contains the main Bible stories that the Church wished the layman to know.

At times the author thought of some layman as actually reading it:

As in Latyn is writen heȝ,—

ffor write Latyn may I not spaȝ
to sich as han understondyng,
but after þe Latyn I wil declar
In Englisch, lewde to haue likyng.

5564-8

As I bifore tolde ȝou heȝ,
but hor names her writen is

In Latyn, wel as ȝe moun se,
but þe Englisch I wil leeue,
lest men presumptuose holden me
to put me firre þen I may preue.

9123-8⁵

At times the author found difficulty in adequately explaining unfamiliar ideas, especially the mystic meaning of numbers:

the third cause ful thester is,
but ȝet as negh as I con
declare I wil hit now i-wys,
sum sauour ȝou to haue þer-on.

8801-4

¹ E. Mâle, *Religious Art in France, XIII Century*, translated by D. Nussey (New York, 1913), p. 179, and see also p. 176.

² ll. 5261-92.

³ ll. 2329-2508.

⁴ ll. 1593-728. See list of proper names for other Old Testament characters, and Mâle, *loc. cit.*, pp. 152 ff.

⁵ See also ll. 1481-4, 1800, 2035, 2143-4, 2167-8, 2267-8, 2403-4, 3665-6, 4725, 4732, 4827, 5751, 5843-4, 6217, 6380, 6388, 6430-2, 6818, 7059-60, 7079-80, 7867, 8218, 8184, &c.

Furthermore, laymen were addressed in certain additions near the end of the poem, especially one dealing with confession¹ and one on the qualities necessary for a doomsman.² On the other hand, some quatrains imply an audience of learned and 'lewet' listening to some one reading the work out loud:

Now speke sumquat I wil heȝ
of Cristes circumcisioun,
qvi hit was don þat 3e moun heȝ
that listen now to my lessoun. 1173-6

Thenne was fulfillet the prophecy
that I in Latyn thenke to say,
for lettert men that sitten by
to conferme this in gode faye. 3465-8

In Latyn as I shal specify,
and after in Englisch more verray
for lewet men that heȝ ben by. 7150-2³

Possible criticism from the learned was also considered by the author in his insistence on naming his authorities:

And myne Aucteres fully rehersynge,
On the whiche I founde my lessoun.

Therfore þat redeþ here wyth-ynne,
Rewarde þe mater of euery resoun,
And trewe wyttensse, as haue I wynne,
Writen he shal fynde redy boun,

So þat no fable, in good fay,
þat fals ys, shal he fynde non,
But thyng þat trewe ys 7 verray,
And wyttensse names wryten pere-on.

Byfore euery mater, and I may,
The Auctor shal by my bone,
That Clerkus shal not after say
Þese newe fables wrote a fonne. 19-32

¹ ll. 10045-56.

² ll. 10625-31.

³ See also ll. 21, 4108, 4260, 4312, 5213-15, 5221-8, 5984, 6215, 9303, 9343, 9706, &c. Compare the references to hearers and readers in *Cursor Mundi* (E.E.T.S. 57), ll. 1-2, 25, and (E.E.T.S. 68, p. 1637) l. 23643, Edinb. MS.; and in *Northern Passion* (E.E.T.S. 145), p. 249.

The authorities cited by the author at various points are with few exceptions¹ those named in corresponding passages of the *Legenda Aurea*² or the *Polychronicon*,³ but nowhere does he name these two compilations, although he uses them most extensively of all.

The first source, then, is Ralph Higden's *Polychronicon*. Perhaps the *Stanzaic Life* Prologue faintly echoes Higden's Prologue in the emphasis on citing authorities.⁴ The *Polychronicon* material is used principally at three points: the first is at the beginning of the poem;⁵ the second, following the Innocents, gives the events of Jesus' boyhood;⁶ and the third, following Ember Days, gives events from Jesus' ministry.⁷ The form parallels the *Polychronicon* most closely in the two latter passages; we find a date stated in terms of the

¹ 'Lucas in Textu' (p. 8); 'Lucas' (p. 11); 'Eutropius in cronicis suis' (p. 12); 'Genesis vltimo' (pp. 13, 62); 'Hec in Historiis Scolasticis' (p. 14, but Trevisa, iv. 267, here reads 'Petrus', and it is possible that other MSS. of Higden did the same); 'Martinus in cronicis suis' (p. 21); 'Eutropius' (p. 23); 'Vnde apostolus' (p. 24); 'Lucas in euangelio' (p. 46); 'Micheas iiiijº capitulo' (p. 65); 'Paule' (l. 2104). See notes on these lines.

² 'Freð Bertilmewe' (l. 358, *Leg. Aur.*, p. 41); 'Frater Bartholomeus in sua compilatione de infancia Christi' (p. 15, *Leg. Aur.*, p. 41); 'Orosius ⁊ Innocencius papa iii 9' (p. 19, *Leg. Aur.*, p. 43); 'Ezechiel' (p. 25, *Leg. Aur.*, p. 41); 'Bernardus' (p. 27, *Leg. Aur.*, p. 42); 'Eusebius' (l. 1025, *Leg. Aur.*, p. 45); 'Tractatus Bernardi de natiuitate domini' (p. 38, *Leg. Aur.*, p. 46); 'Raby Moyses' (p. 51, *Leg. Aur.*, p. 84); 'Lucas' (p. 52, *Leg. Aur.*, p. 87); 'Iohannes Crisostomus' (p. 54, *Leg. Aur.*, p. 89); 'Gregorius' (p. 64, *Leg. Aur.*, p. 90); 'Remigius' (p. 66, *Leg. Aur.*, p. 91); 'Iohannis Grisostomy' (p. 67, *Leg. Aur.*, p. 91); 'Fulgence' (l. 2004, *Leg. Aur.*, p. 91); 'Bernardus' (p. 69, *Leg. Aur.*, p. 93); 'Hugo de Sancto Victore' (p. 78, *Leg. Aur.*, p. 160); &c.

³ 'Petrus in Historiis Scolasticis de incarnatione Christi' (p. 2, *Polychronicon*, iv. 254); 'Matheus in euangelio' and 'Lucas' (p. 10, *Polychr.*, iv. 264); 'Petrus Comestor in Historiis Scolasticis capitulo xxxiiijº' (p. 11, *Polychr.*, iv. 264); 'Ieronymus ⁊ Petrus in Historiis capitulo xlº' (p. 82, *Polychr.*, ii. 288, reads 'Hieronymus in epistola ad Evangelium, et Petrus capitulo quinquagesimo secundo'); 'Ierom ⁊ Isodre also And Petre in þe stories als' (ll. 2465-6, *Polychr.*, i. 106-8, 'Isidorus, libro quinto, capitulo primo... Verumtamen Hieronymus, in epistola ad Evangelium presbyterum'); &c.

⁴ *Polychr.*, i. 18-26; *Stanz. Life*, ll. 19-32.

⁵ ll. 33-700.

⁶ ll. 3589-664.

⁷ ll. 5117-404.

emperor's reign and of Christ's life, followed by a brief summary of events in that year. In addition, brief characterizations of Octavian and Tiberius are given,¹ and certain anecdotes: the invention of the letter X,² the practice of Tiberius in appointing procurators,³ the treatment of the man who found a process for making glass malleable,⁴ and the sad end of Ovid.⁵ Furthermore, in the section on the Purification is inserted an account of Melchizedek and the naming of Jerusalem, probably taken from the second and first books of the *Polychronicon*.⁶ With the aid of such an elaborate index as that of Royal MS. 14 C. XII, the author may have found in the *Polychronicon* other material which was also available in the *Catholicon*.⁷ Which version of the *Polychronicon* was used is not certain. It was not Trevisa's English translation,⁸ but probably a Latin text that had a more expanded life of Christ than the text printed in the Rolls Series. For example, British Museum MS. Royal 13 E. 1 gives additional material on the Annunciation, the Visit to Elizabeth, the stable at Bethlehem, and Christ's Temptation in the wilderness.⁹ Though this

¹ ll. 3625-52, 5117-40; *Polychr.*, iv. 292-6, 310-14.

² ll. 3653-64; *Polychr.*, iv. 296.

³ ll. 5141-72; *Polychr.*, iv. 314.

⁴ ll. 5173-92; *Polychr.*, iv. 316.

⁵ ll. 5193-216; *Polychr.*, iv. 316.

⁶ ll. 2429-40, 2469-500; *Polychr.*, ii. 288-9. ll. 2441-68; *Polychr.*, i. 106.

⁷ Part of the account of the Jubilee year (ll. 4185-204, 4213-44), *Polychr.*, ii. 290; and of the Olympiads (ll. 149-92), *Polychr.*, i. 184, ii. 280, iii. 50. See notes, pp. 372-3 and 385.

⁸ Edited with the *Polychronicon* in the Rolls Series (1865-86). Trevisa and the poem both add explanations and definitions to the Latin, but they usually add at different points; see Trevisa, iv. 279, 287, 291. In one passage where the point of addition corresponds, the explanations differ; see the account of Olympiads in Trevisa, iv. 253, and *Stanzaic Life*, ll. 145-208. In the language I have found nothing to show that the poem was influenced by Trevisa; and at several points it is nearer the Latin: Higden, iv. 252, 'Olympiadis centesimae nonagesimae tertiae'; Trevisa, iv. 253, 'zere of Olympias nyne score and ten'; *Stanzaic Life*, ll. 37-8, 'Of Olympyas . . . Thre hundred nynty and thre'; Higden, iv. 266, 'octavo'; Trevisa, iv. 267, 'sevenþe'; *Stanz. L.*, l. 422, 'eȝt'; Higden, iv. 296, 'cs.'; Trevisa, iv. 297, 'c. r. s.'; *Stanz. L.*, l. 3656, 'c. s.'

⁹ Fols. 102b and 106a. Royal MS. 13 E. I is dated late fourteenth

manuscript was not the immediate source of the English poem, a similar version of the *Polychronicon* may have been.

The second source, and the one most extensively used, is the *Legenda Aurea*.¹ This great collection, made in the latter part of the thirteenth century by Jacobus de Voragine, Archbishop of Genoa, combined the *Temporale* and the *Sanctorale*, the order being determined by the celebrations of the Church year. The sections which furnish material for the life of Christ are *De Nativitate domini nostri Jesu Christi secundum carnem*, *De innocentibus*, *De circumcissione*, *De epiphania*, *De purificatione beatae Mariae virginis*, *De quadragesima*, *De passione domini*, *De resurrectione domini*, *De adscensione domini*. Furthermore, the poem offers a translation of the sections *De septuagesima*, *De sexagesima*, *De quinquagesima*, *De jejunio quattuor temporum*, *De letania majori et minori*, *De sancto spiritu*. The result is a nearly complete *Temporale*, which, however, lacks an Advent. Of course the sections on Septuagesima, Sexagesima, Quinquagesima, Ember Days, the Litanies, and Pentecost do not deal with the life of Christ, and are therefore extraneous to the subject.

An arrangement similar to this, however, is not uncommon in French and English translations of the *Legenda Aurea* which were made in the fourteenth and fifteenth centuries. Two French collections may be especially mentioned. The first, which is found in British Museum MS. Addit. 17275, dated 1325, has been, probably wrongly, ascribed to Jehan Beleth.² It consists of five groups of legends dealing with

century (before 1387) in *British Museum Catalogue of Western MSS. in the Old Royal and King's Collections* (1921), vol. ii.

¹ Edited Graesse, Leipzig, 1850. See also Pierce Butler, *Legenda Aurea—Légende Dorée—Golden Legend. A Study of Caxton's Golden Legend with special reference to its relations to the earlier English prose translation*. Baltimore, 1899.

² This MS. is grouped by Mr. Butler (pp. 20–35) with other MSS. which contain the collections in whole or in part: Bib. Nat. MSS. Fr. 183, 185, 413; Brit. Mus. MS. Addit. 6524; Queen's College, Oxford, MS. 305; Brit. Mus. MS. Royal 20 D. VI; and Phillips MS. 3660. Three MSS. only name Beleth as translator, Bib. Nat. MSS. Fr. 183, 185, and Brit. Mus. MS. Addit. 17275, and this ascription is almost certainly mistaken. Mr. Butler's suggestion (p. 32) that this collection may be based 'on a similar Latin compilation by Johannes Beleth himself'

(1) life of Christ, (2) Apostles, (3) Martyrs, (4) Confessors, (5) Women.¹ The second French collection is the revised form of De Vignay's translation of the *Legenda Aurea* found in Stowe MSS. 50-1 and British Museum print C. 53. k. 1. This is the version that Caxton used.² The following table shows the arrangement of the English poem and of the early sections of the two French versions :

Addit.	Stowe.	Stanzaic Life.
Advent (Leg.)	Advent	Conception Visit to Elizabeth Nativity
Nativity	Nativity	
Innocents (Leg.)		
Circumcision	Circumcision	Circumcision
Epiphany	Epiphany	Epiphany
Purification		Purification

lacks evidence to support it. The three passages where he states that 'the French legends give details, to which Jacobus refers as coming from Beleth, without mentioning him', are valueless as proof. (1) In the life of St. James ('Magister autem Johannes Beleth dicit, quod tantum unum ibi convertit', *Leg. Aur.*, p. 422), not only Beleth's name but the whole sentence is absent from the French of MS. Addit. 17275, and the French text is in other respects so far from the *Legenda Aurea* version as to lead one to doubt any dependence. (2) In the Beheading of St. John the Baptist (*Legenda Aurea*, p. 574), one reads : 'Hoc etiam testatur Johannes Beleth dicens, quod praedicta sancta Thecla ipsum digitum, qui comburi non potuit, de ultra partibus marinis in Normanniam attulit et ibi in honore sancti Johannis ecclesiam fabricavit, quam ecclesiam, ut ibidem dicit, quidam hac die dedicatam fuisse asserunt'; the French (quoted by Butler, p. 33) omits this detail and the reference for it. (3) In the story of St. Lawrence (MS. Addit. 17275, fol. 99 b) the French omits the whole discussion of the names Decius and Gallienus, which the reference to Beleth concerns, and also omits the many miracles of the *Legenda Aurea*. Finally, the reference to the Legend of the Cross (*Leg. Aur.*, p. 304), which Mr. Butler (p. 22) was not able to identify, is in Beleth's *Rationale Divinorum Officiorum*, printed by Migne, *Patr. Lat.*, ccii, col. 153. Mr. Butler's alternative suggestion (p. 22) that the French version is 'an entirely new compilation made in French' seems to me true; such a compilation as the MS. Addit. presents is a combination of a simpler collection (like Bib. Nat. MS. Fr. 183) with translations of *Legenda Aurea* material.

¹ This is the arrangement of Brit. Mus. MS. Addit. 17275. Bib. Nat. MS. Fr. 183 gives a chronological account of Christ's life, a group of Apostles, and then Saints without the grouping into Martyrs, Confessors, and Virgins. In Bib. Nat. MS. Fr. 185 the text is in the same order as 183, but the table of contents is like MS. Addit. (see Butler, pp. 22-7).

² Butler, pp. 75, 147.

<i>Addit. MS. 17275.</i>	<i>Stowe.</i>	<i>Stanzaic Life.</i>
		Innocents
		Boyhood
Septuagesima (Leg.)	Septuagesima	Septuagesima
Quinquagesima (Leg.)	Sexagesima	Sexagesima
Lent (Leg.)	Quinquagesima	Quinquagesima
Sexagesima (Leg.)	Lent	Lent
	Ember Days	Ember Days
		Ministry
Passion	Passion	Passion
Harrowing of Hell	Resurrection	Resurrection
Litanies (Leg.)	Litanies	Litanies
Ascension (Leg.)	Ascension	Ascension
Pentecost (Leg.)	Pentecost	Pentecost

Interesting as is the parallel in order, there is no evidence in the text to show that any one influenced any other. Perhaps they owe their similar arrangement to the *Temporale*.

The translator treated the text of the *Legenda Aurea* with some freedom, especially in the early part of his work. How he omitted some passages of the Latin, and less often expanded others, may be seen from the opening of the *Circumcision* :

<i>Legenda Aurea.</i>	<i>Stanzaic Life.</i>
De circumcissione domini.	De circumcissione domini nostri Ihesu Christi.
Circumcisionis dominicæ diem quatuor celebrem faciunt et solemnem.	Now speke sumquat I wil heȝ of Cristes circumcisioun, qvi hit was don þat ȝe moun heȝ that listen now to my les- soun. 1176
Primum est octava nativitatis domini,	Thre skilles I fynde in gode fay wherfore þis fest shuld ho- nouret be, the first for hit is eght day of Ihesu Cristes natiuite, 1180
secundum impositio novi et salutiferi nominis,	The secunde eke, ȝe knowe may Is gyuyng of nome, leue ȝe me, the thrid blode-shedyng, soth to say,
tertium effusio sanguinis,	that for mon-kynde first shed he. 1184

Legenda Aurea.

quantum signaculum circum-
cisionis.

Primum ergo est octava
nativitatis domini. Si enim
aliorum sanctorum octavae
solemnnes sunt, quanto magis
octava dies sancti sanctorum
solemnis erit. Sed non vide-
tur, quod nativitas domini de-
beat habere octavam, quia ejus
nativitas tendebat ad mortem.
Obitus autem sanctorum ideo
octavas habent, quia ipsi tunc
nascuntur ea nativitate, quae
est ad vitam aeternam, ut
postea resurgant in corporibus
gloriosis. Eadem ratione vide-
tur, quod non debeat habere
octavam nativitas beatæ vir-
ginis nec beati Johannis bap-
tistae, similiter nec resurrectio
domini, quia jam facta erat
ipsa resurrectio in re. Sed
notandum, quod, sicut dicit
Praepositivus, sunt octavae
suppletionis, ut est octava na-
tivitatis domini, in qua sup-
plemus, quod minus in festo
factum fuerat, scilicet officium
de parturiente. Unde etiam
olim in missa consueverat can-
tari ad honorem beatæ vir-
ginis: vultum tuum etc. Item
sunt octavae venerationis, ut
Paschae, Penthecostes, beatæ
virginis, beati Johannis bap-
tistae. Item devotionis, ut
cujuslibet sancti possunt fieri
octavae. Figurationis, ut sunt
octavae institutæ de sanctis,
quae significant octavam resur-
rectionis.

Secundum est impositio novi
et salutiferi nominis,

Stanzaic Life.

As to þe first, I may wel
preue,
sithen seyntes festes honouret
ben
Aght days to-geder, his forto
leue
vnskilful siȝt hit weȝ to sene ;
1188

Sithen þat he is most of myȝt
And of alle seyntes hede 7
souerayn,
to reuerence his day hit is
ryght
And mensk hit most with al
ouȝr mayn. 1192

The secunde skil is sikerly
qvy we honouren þis day,
for nomet he was witerly,
As Goddes mouth bifore con
say. 1196

Legenda Aurea.

hodie enim impositum est ei nomen novum, quod os domini nominavit. Nomen pater, quod non est aliud sub caelo, in quo oporteat nos salvos fieri. Nomen, quod secundum Bernardum est mel in ore, melos in aure, et jubilus in corde. Nomen, quod, sicut dicit idem Bernardus, instar olei lucet, praedicatum pascit, recogitatum lenit, et ungit invocatum. Habuit autem triplex nomen, sicut ex evangelio manifestatur, scilicet filius Dei, Christus et Jesus.

Vocatur autem filius Dei, in quantum est de Deo Deus, . . .
Legenda Aurea, pp. 79-80.

Stanzaic Life.

Hodie *impositum* est ei nomen,
 quod os domini nominavit.

Bernarde witnes, as rede I,
 thre nomus he hade, þat nys
 no nay,
 Goddis sone one is sikerly,
 Crist 7 Ihesus, þes thre in
 fay. 1200

Distinctio nominum, et primo
 quare dicitur filius dei.

Goddess son he callide is
 In þat he come from heuen
 doun
 And mynget godhed noȝt amys
 with monhede, as ȝe leue
 moun. 1204

For from þe faders maieste
 out of hym-self he doun was
 sent,
 therfore he may wel callide be
 Goddes son omnipotent. 1208

And al-thagh in one trinite
 thre persouns ben to-geder lent,
 þe goddhede is with alle thre
 enterlie, takes in ȝour entent.
 1212

The passages which the author of the poem omits from the *Legenda Aurea* are sometimes such subordinate material as illustrations from the Church Fathers¹ or explanations;² and

¹ Bernard after l. 1196 (*Leg. Aur.*, p. 80); Bernard, Hilary, and Jerome after l. 2033 (*Leg. Aur.*, pp. 92-3); John of Damascus after l. 1172 (*Leg. Aur.*, p. 47); &c.

² See notes on ll. 1192, 1545, 1796, 2028, 2161-4, 4020, 4568, &c.

sometimes points in the discussion.¹ The additions are chiefly Biblical material, either such stories as Balaam,² Abraham,³ and the return of the Children of Israel from Egypt,⁴ or mere quotations of a verse.⁵ Two passages which seem to have been favourites with the author are 'Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est, et ipse erit expectatio gentium' (Gen. xlix. 10)⁶ and 'Sed semetipsum exinanivit formam servi accipiens' (Phil. ii. 7).⁷

In addition to the *Polychronicon*, the *Legenda Aurea*, and the Vulgate, the author had at hand a dictionary to help him explain words which might be unfamiliar to his readers. This dictionary was probably the great *Catholicon* of Joannes Januensis de Balbis, which was made in the thirteenth century.⁸ From this the author took at least part of his account of the ages of the world and their parallel in the life of man,⁹ the definition of the word *legion*,¹⁰ certain reasons why circumcision was given to the Jews,¹¹ an explanation of the four feasts of the Jews,¹² and perhaps certain other facts about the Jubilee year¹³ and Olympiads.¹⁴ Details in regard to these passages may be found in the notes. One curious fact shows how closely this source was followed; the Latin heading before line 4969 reads: 'De quarto festo vocato encennia niorum'. The genitive ending as given in the *Catholicon*, 'Encenia niorum', is taken over into the poem.

One further source the author names: 'quadam epistola' (p. 93). From this he took the story of how Simeon twice attempted to change the reading of Isaiah's prophecy, 'Ecce virgo concipiet' (Isa. vii. 14) from 'virgyn' to 'gode wommon',

¹ See notes on ll. 1129, 1172, 1184.

² ll. 1601-728.

³ ll. 2357-508.

⁴ ll. 4821-92.

⁵ After ll. 1292, 1372, 1924, 1996, 3876, &c.

⁶ ll. 381-92, 1037-40, 1829-52, 3205-16.

⁷ ll. 709-16, 2101-4, and compare 837-40 and 6280.

⁸ I used the edition printed at Lyons in 1492; cf. Mayhew in E. E. T. S. cii, p. xviii.

⁹ ll. 101-44; *Catholicon*, art. *Aetas*.

¹⁰ ll. 529-86; *Catholicon*, art. *Legio*.

¹¹ ll. 1413-80; *Catholicon*, art. *Circumcisio*.

¹² ll. 4817-996; *Catholicon*, articles *Pascha*, *Pentecoste*, *Scenofegia*, *Encenia*.

¹³ ll. 4205-12; *Catholicon*, art. *Jubileus*; but see note on ll. 4185-224.

¹⁴ ll. 149-92; *Catholicon*, articles *Olimpias*, *Mons*, and *Iovis*; but see note, ll. 149-208.

and twice found the original reading restored.¹ Nicephoros, an early fourteenth-century Byzantine historian, may have known of this legend. After narrating the Presentation in the Temple, he says: 'Hunc Symeonem fama est ex eis fuisse unum, qui virtute, dignitate, vitaeque sanctitate excelluerunt: qui cum aliquando illi prophetae Isaiae oraculo legens incumberet, quod ait; *Ecce virgo uterum gestabit, et concipiet filium*, et de divini ejus responsi fide ambigeret, angelum ita fluctuanti ei astitisse ferunt, cum oraculo ejusmodi: non illum prius vitae hujus vinculis solutum iri, quam id, de quo credendo addubitasset, pro foribus primo quoque tempore appropinquans, et oculis ipse suis conspectum, testimonio suo confirmaret.'² This, of course, is not the source of the legend in the poem. A somewhat similar story is cited by Utesch from a fifteenth-century French Nativity play: the Emperor Caesar finds on the pedestal of Jupiter's statue the inscription 'Dum virgo mater pariet ista ymago corruet'. 'Sartan' interprets, and all their efforts to rub it off are futile.³ If the author here follows his general practice, the letter in which he found the story was in Latin.

More important than the sources of the poem is the use made of it in the Chester Plays.⁴ Connexion between this cycle and vernacular literature has hitherto been noted in the Sacrifice of Isaac (IV, second half),⁵ the Adoration of the Shepherds (VII),⁶ Christ and the Doctors (XI, second half),⁷ the Crucifixion (XVI),⁸ and the Resurrection (XIX).⁹ All these bor-

¹ ll. 2737-800.

² Nicephoros Callistos Xanthopulos, *Ecclesiasticae Historiae*, Lib. I, cap. xii (Migne, *Patrol. Gr.* 145, pp. 669-70).

³ Utesch, *Die Quellen der Chester-Plays* (Kiel, 1909), p. 35; A. Jubinal, *Mystères Inédits du quinzième siècle* (Paris, 1837), ii. 29 ff.

⁴ Edited in E.E.T.S. lxii and cxv.

⁵ Hohlfeld, *Modern Language Notes*, v. 222-38, and C. A. Harper, 'A Comparison between the Brome and Chester Plays of *Abraham and Isaac*', *Radcliffe College Monographs*, 15, pp. 51-73, discuss the connexion with the Brome *Abraham*.

⁶ C. M. Gayley, *Plays of our Forefathers* (New York, 1907), p. 132 n.

⁷ See C. Davidson, *Studies in the English Mystery Plays* (New Haven, 1892), p. 167.

⁸ Taylor, 'The English "Planctus Mariae"', *Modern Philology*, iv. 623.

⁹ Pollard, *The Towneley Plays* (E.E.T.S. lxxi), p. xix.

rowings are from dramatic or lyric poems and concern isolated passages or single plays. The relation to the *Stanzaic Life* seems to be of a different sort.

The first play to be considered is the *Nativity*. The following columns indicate the similarity in the arrangement of the material:

Stanzaic Life.

Mary visits Elizabeth and sings
the *Magnificat* 209-88.

Mary returns to Joseph
289-94.

Joseph is troubled about Mary
and consoled by an angel
295-308.

Octavian orders a tax 309-36.

Joseph and Mary go to pay
the tax 337-56.

An angel interprets the mourn-
ing and rejoicing spectators
357-92.

Joseph and Mary lodge at a
stable 393-416.

The date of Christ's birth
417-44.

The unbelieving midwife is
convinced 445-80.

Salvatio Romae falls 481-564.

The well flows with oil 565-80.

Three suns appear 581-92.

Octavian consults the Sybil
about his deification
593-610.

The Sybil shows a vision to
Octavian 611-44.

Chester VI.

Gabriel announces Christ's
birth to Mary 1-48.

Mary visits Elizabeth and sings
the *Magnificat* 49-112.

Elizabeth brings Mary to Jo-
seph 113-22.

Joseph is troubled about Mary
and consoled by an angel
123-76.

Octavian orders a tax 177-304.

Octavian consults the Sybil
about his deification 305-84.

Joseph and Mary go to pay the
tax 385-440.

An angel interprets the
mourning and rejoicing
spectators 441-64.

Joseph and Mary lodge at a
stable 465-80.

The unbelieving midwife is
convinced 481-576.

Expositor narrates the fall of
the *Salvatio Romae* 577-648.

the vision of three suns
649-52.

and the adoration of the ox
and the ass 653-6.

The Sybil shows the vision to
Octavian 657-712.

Stanzaic Life.

Chapter VI.

Expositor interprets Sybil's
vision 713-28.

and the midwife's miracle
729-36.

Romulus' statue falls 645-84.

The ox and the ass adore

Christ 685-92.

The resemblance extends not only to the selection and arrangement of legendary material, but to details as well. I give below, in parallel columns, first Latin versions of the *Salvatio Romae* from the *Polychronicon* and the *Legenda Aurea*, then the story as it occurs in the *Stanzaic Life* and in the *Chester Play*.

Polychronicon.

Romae fuit domus quaedam consecrata pene tota aurea lapidibus pretiosis ornata, quae dicebatur valere pene tertiam partem mundi, cujus cryptae parietum adhuc apparent horrendae et inaccessibiles; in qua etiam domo statuæ omnium provinciarum ponebantur arte magica, quarum quaelibet nomen provinciae suae in se gerebat scriptum in pectore, et nolam argenteam circa collum;

quae, si qua gens contra Romanam insurgeret, statim imago illius vertebat dorsum ad imaginem Romae, et tintinnabulum illius imaginis insonabat.

Unde et sacerdotes Gentiles

Legenda Aurea.

Quinto per miraculi evidentiam: Romae enim, ut testatur Innocentius papa tertius, duodecim annis pax fuit, igitur Romani templum pacis pulcherrimum construxerunt et ibi statuam Romuli posuerunt.¹

Primo igitur instituta est propter cujusdam templi dedicationem. Romani enim, cum universo orbi dominarentur, quoddam templum maximum construxerunt, in cuius medio suum ydolum collocantes omnium provinciarum simulacra per circuitum statuerunt, respicientia rectis vultibus ydolum Romanorum.

Si quando autem aliqua provincia rebellaret, continuo, ut ajunt, arte dyabolica illius provinciae simulacrum ydolum Romanorum posterioraolvebat; tanquam innuens, quod ab ejus dominio recessisset. Conciti igitur Romani ad illam

¹ *Legenda Aurea*, p. 42.

Polychronicon.

domum illam alternis vicibus custodientes nomen imaginis illius principibus nunciabant. Erat etiam in tecto domus illius eques quidam aeneus concordans mobiliter motui illius imaginis, lanceamque contra gentem illam sic insurgentem dirigebat. Unde et Romani facile hostes suos inpraemeditatos occupabant. In qua etiam domo tradunt ignem fuisse inextinguibilem, cujus artifex requisitus quamdiu duraret, respondit, 'Donec virgo pariat'.

Unde divulgatum est quod nocte Dominicae nativitatis eques ille cum domo corruit, et ignis ille extinctus.¹

Stanzaic Life.

Aliud mirabile. Martinus in cronicis suis de mirabilibus Rome.

Sumtime in Rome made per
was
a temple of ful grete richesse,
temple of pes that ilk plas
was callide, as writen is ex-
presse, 484

Legenda Aurea.

provinciam copiosum exercitum destinabant et ipsam dominio suo subjugabant.¹

Consulentes autem Apollinem, quantum duraret, acceperunt responsum, quousque virgo pareret. Hoc autem audientes dixerunt: ergo in aeternum durabit. Impossibile enim crediderunt, quod unquam pareret virgo. Unde in foribus templi titulum nunc scripserunt; templum pacis aeternum. Sed in ipsa nocte qua virgo peperit, templum funditus corruit et ibi est modo ecclesia Sanctae Mariae Novae.²

Chester VI.

An other myracle, if I maye,
I shall rehearse, or I goe
awaye,
That befell that ilke daye
that Ihesu christ was borne.

584

wee read in Cronycles ex-
presse:

some tyme in Rome a temple
was,
made of so gret riches
that wonder was wytterly. 588

¹ *Legenda Aurea*, p. 718.² *Polychronicon*, i. 216-18.³ *Legenda Aurea*, p. 42.

Stanzaic Life.

Al of gold 7 of perre,
 thrid part þe world hit was
 worthy,
 of quich 3et sumquat men may
 se,
 but negh dar non com for
 any. 488

But þat temple, leue 3e me,
 was sett al ful of mavmetry,
 of iche londe 7 eke cuntre
 hor god stode þer apertely. 492

Vehone hade writen on his
 brest
 his nome, the londes name also,
 A belle of siluer of þe best
 the image ber of alle tho. 496

Imyddes that temple was
 stondyng
 the god of Rome ful rialy,
 As grattest god 7 most chef
 kyng
 of al þat oper company. 500

A-boue þat temple al with-out
 A hors-mon stode al made of
 bras,
 A speer in his honde wonder
 stout
 turnyng about þat image was.
 504

3if any lond wold do any
 to Rome with bost or with
 bataile,
 or comyng by conspiracy
 that ilke cite to assaile, 508

Chester VI.

for all thinges in yt—leve you
 me!—
 was silver, goulde, and riche
 perye;
 thyrd parte the worlde, as
 reade wee,
 that temple was worthye. 592

of each provynce, that booke
 mynd mase,
 ther Gods image ther set was,
 and each one about his necke
 has
 a siluer bell hanginge, 596

and on his brest wrytten also
 the lands name and gods both
 twoo,
 and set was als in myddes of
 tho
 god of Rome righte as a king.
 600

about the house was meving
 there
 a man on horse, stood men to
 stere,
 and in his hand he bare a
 speare,
 all pure dispituouslie. 604

that horse and man was made
 of brasse,
 turning about that Image was;
 save certayne preistis there
 might none pas
 for Devylls fantasie. 608

but when any land with bat-
 tayle
 was ready Rome for to assaile,
 the gods Image, without faile,
 of that land rang his bell, 612

Stanzaic Life.

Chester VI.

The image of þat lond in hy
 rong his belle with-out faile,
 And turnet his bak ful deign-
 ously
 to god of Rome, hom to auaille.
 512

And that hors-mon made of
 bras
 A-buf þe temple turnet his
 speṛ
 toward þat lond þat risyng was
 Agaynus Rome bataile to rere.
 516

Qven prestes þat weṛ þer dwell-
 yng
 sich tokenyng forto aspye,
 segh þos ymages hom turnyng,
 to þe souerayns þai con hye,
 520

And tolden quat lond was
 risyng
 the empir of Rome to any.
 thai senden onon bout taryng
 legiouns þat londe to destrie,
 524

Or ellis to kepe hom in comyng
 And so to sle hom sodeynly,
 thus þai conqueret kemp 7
 kyng
 And al þe world als witerly,
 528

But of this temple, bout weṛ,
 he þat wroȝt hit asket was
 how long 7 als hou mony ȝeṛ
 hit shuld endur so in þat place.
 544

and turned his face dispituous-
 lie
 to god of Rome, as read I,
 in tokening that they were
 ready
 to fighting fresh and fell. 616

the image, also, aboue stand-
 ing,
 when the bell beneth began to
 ringe,
 turned hym, all sharply show-
 ing
 toward that land his speare. 620

and when they saw this token-
 ing,
 Rome ordayned without tary-
 inge
 an host to kepe there coming
 long, or they came there. 624

and in this manner, sothlie,
 by art of nigromancye,
 all the world wytterly
 to Rome were made to lowt.
 628

And that temple there, doubt-
 les,
 was called, therfore, the temple
 of peace,
 that through this sleight bat-
 tayle can cease
 through out the world about.
 632

But he that Coyntlie this
 worke cast
 asked the Dyvill, or he past,
 how long that temple it shold
 last
 that he there can build. 636

Stanzaic Life.

And he onswaret 7 told ex-
pres,
hit shuld endur, leue þerophon,
til a virgyn wemmles
had born a childe bout help of
mon. 548

Qven men of Rome herden pis,
thay leuet soth as prophecy
hit shuld endur, nothyng omys,
with-out ende þer witerly, 552

And writen riȝt in þe entre
of that temple al bifore,
that temple 7 fuyr shuld last-
yng be
In þat place for euer-more. 556

Hec verba scripta erant in lingua
latina : Templum pacis eternum.

Neuer-þe later al fel down
queñ Crist was born of our
lady
temple 7 images, 3e leue moun,
And fuyr als slekket sikerly
560

Opon 3ole-day with-outen
drede,
as after wist was oponly,
thus was þe deul al in his dede
deceyuet thurgh Goddus mer-
cy. 564

Chester VI.

the Devill answered suttellie,
and said it shold last sickerlie
untyll a mayden wemmouslie
had conceived a childe. 640

They hard, and beleeved, ther-
fore,
it shold endure for evermore ;

but that tyme that christ was
bore,
it fell downe sone in hye. 644

of which house is seene this
daie
somewhat standing, in good
faye,
but no man dare goe well that
way
for feendes fantasie. 648

A study of these passages makes it clear that the dramatist was using the English rather than the Latin. But he did not take over his material without changing it. Where the play is closest to the poem, there is nothing like the word for word borrowing that occurs in the Towneley *Conspiracy* from the *Northern Passion*.¹ Indeed the alteration of two alternately rhymed quatrains into an eight-line stanza like the Chester

¹ E.E.T.S. 147, pp. 87-88.

aaabaaab or *aaabcccb* requires changes in words. But it is not only in the language that the dramatist makes alterations: where effectiveness demands, he rearranges the incidents. For example, in the story of Octavian and the Sybil, the *Stanzaic Life* gives an interval of three days for her prayer;¹ the dramatist splits the story into two parts; Octavian's request for information² comes before the birth of Christ along with his order for the tax, and the Sybil's reply with the vision of Mary and the child³ follows the birth of the child and the first speech of the Expositor.

A second legend taken by the Chester dramatist from the *Stanzaic Life* is the story of Simeon in the *Purification*.

Stanzaic Life.

Ones I rede that Simeon,
A quile bifore that Crist was
born,
Isaias boke he loket opon
And fonde thes wordes hym
biforn : 2744

Ecce virgo concipiet ⁊ pariet
filium.

'Se', saide þe prophet Isaye,
'A virgyn shal conceyue i-wys
A sone 7 beŕ hym wemlesly
for to bryng monkynde to blis.' 2748

When Simeon segh þis ilk
thing,
Merueilet wonderly he was,
And hopide hit hade ben fals
wrytyng
that he segh þer in þat plas, 2752

Chester XI.

That Christ shall come well I
wott,
but day ner tyme may no man
wott,
therefore my books looke I
mott,
my hart to glade and light. 20

What Esay sayeth I will see,
for well I wott how it shall be;
or I dyed, well were me
of hym to have a sight. 24

(Tunc librum respiciens legat prophetiam : 'Ecce virgo Concipiet et pariet filium.')

A! lord, much is thy power,
a wonder I fynd written here :
it sayeth a mayden cleane and
cleer
shall conceive and beare 28

¹ ll. 609-11.

² Chester VI. 305-84.

³ Chester VI. 657-712.

Stanzaic Life.

ffor impossible hym thuȝt it
 weȝ
 A may conceyue by any way,
 And saide, 'he that wrot this
 heȝ
 wrot fals, a waiour dar I lay'.
 2756

And toke his knyf 7 scrapet
 fast
 And this word 'virgyn' writen
 beȝ,
 And þer-as 'virgyn' writen
 was last,
 made 'a gode wommon' a
 child to beȝ. 2760

Deleuit hoc verbum virgo 7 scripsit
 bona mulier.

Chester XI.

A sonne called Emanuell;
 but of this leewe I neuer a
 deale,
 it is wrong written, as have I
 heale!
 or ells wonder were. 32

He that wrotht this was a fone,
 to wryte 'A virgin' here upon
 that shall conceive without
 helpe of man;
 this writing marveyls me. 36

I will scrape this away anone;
 theras 'a virgin' is written
 on,
 I will wryte 'A good woman',
 for so it should be. 40

(Tunc librum fricabit, quasi deleat
 hoc verbum 'Virgo'; et postea
 ponet librum super altare, et
 veniet angelus et libro accepto
 faciet signum scribendi: et libro
 clauso recedet, et dicat Anna
 vidua.)

Anna.

Semion, father, south I see,
 that Christe shall come, our
 boote to be,
 from the father in magistie,
 on mankinde for to myne. 44

and when he cometh, leve thou
 me,
 he will haue mercye and pittie
 on his folke, to make them
 free
 and saue them of their synne.
 48

Stanzaic Life.

Chester XI.

Semion.

Qven he had chaungide pis
word so,
his boke from hym he lays
adoun,
And thoght that he hade wel
don tho
And made a gode correccioun.

2764

Anoper day quen hym list se
holi writ 7 prophecy,
eft his boke then turnes he
to þo wordes of Isaie,

2768

And per-as he hade scrapet
away
this word 'virgyn' the day
bifore,
he fonde hit writen azayn ver-
ray,
so fair letters saze he not 3ore.

2772

When Simeon segh þat writ-
yng,
Wonder he hade gret witerly,
for that boke was in his kep-
yng,
non oper mon myzt com per-
by.

2776

And als þat worde so writen
was
that so fair letter he neuer
segh,
vnlike to þat he writen has,
for he nas neuer writer so
slegh,

2780

The tyme of his cominge knowe
I nought,
yet manye bokes haue I
soughte,
but wonderlye he that this
wryttinge wroughte,
and marvaile thinketh me. 51

.

my boke to loke yf I fynde
oughte,
what manner mankinde shalbe
boughte,
and what tyme it shalbe. 56

(tunc accipiet librum et admirando
dicat.)

O! lorde, howe maie this be
to-daie?
that I wrote laste, I fynde
awaie,
and of redde letters in stowte
araye
'a virgine' wrytten theron. 60

May fay! after I will assaie
wheither this miracke be
vereye,
and scrape this worde, written
so gaye,
and wrytte 'a good woman'. 64

(tunc iterum fabricat ut antea et
dicat.)

Dame anne, thou maie see well
heare,
this is amended in good ma-
nere,
for a wonder thinge it were
to fall by anye waie. 68

Stanzaic Life.

But ȝet he þoȝt he wold assay
 qveþer þat weŕ thurȝe God
 almyȝt,
 And eft þat word he scrapis
 away,
 'virgyn', writen þer oright,

2784

And þer-as 'virgyn' stode bi-
 fore,
 he wrote 'gode wommon' in
 that plas,
 And hud his boke fro las 7
 more
 vnder lok for any cas.

2788

But sone opon þat oþer day
 his boke he openet forto se,
 And fonde 'gode wommon'
 clene away
 And 'virgyn' writen, as eŕ
 segh he,

2792

With golden letter so curiously
 that impossible i-wys it weŕ
 to any mon that weŕ wordly
 to write sich letter as was
 ther.

2796

Qveñ Simeon seȝe þat it was
 so,
 theñ leuet he þat fullily
 ther hade þe holy gost ben tho
 And visitide hym ful gra-
 ciously,

2800

Chester XI.

Therefore, as it was a misse,
 I haue written that souther is,
 that 'a good woman' shall, I
 wisse,
 conseave and not 'a maye'. 72

(tunc ponit librum super altare, et
 faciet angellus, ut antea.)

Anna.

Sir, marvile you no thinge
 theiron,
 for god will take kinde in man,
 through his godheade ordayne
 he can
 a mayde a Childe to beare. 76
 for to that highe comlye kinge
 Impossible is no thinge;
 therfore I leeve it no leasinge,
 but south all that is here. 80

(accipiet librum.)

Semion.

by my faye! yet will I see
 whether my lettres chaunged
 be,
 a! hie god in trenitie,
 honoured be thou aye! 84

for goulden letters, by my
 lewty!
 are wrytten through godes
 postie,
 since I layde my boke from me
 and my wryttinge awaie, 88

ther as 'a good woman' writ-
 ten was,
 righte now here before my
 face;
 yet storred I not out of this
 place,
 and my lettre chaunged ys. 92

*Stanzaic Life.**Chester XI.*

this muste be needes by godes
 grace
 for an angell this wrytten hase,
 nowe leewe I a mayden, in this
 case,
 shall beare a baron of bliss. 96

And praiet God with hert fre
 he shuld neuer deye ne thethen
 go
 that maidens child til he myzt
 se
 And eke hondul hym both
 two. 2804

nowe seith, lorde, that it so is,
 That thou wylte be borne with
 blisse
 of a mayden that never did
 amisse,
 on me, lorde, thou haue
 mynde! 100

let me never death taste, lorde,
 full of grace,
 tell I haue seene that Childes
 face,
 that prophescied is here in this
 place
 to keuer all mankinde. 104

Here, as in the *Nativity* play, details are altered for the sake of dramatic effectiveness: the events of two days are compressed into one;¹ Simeon's book is placed on the altar instead of 'vnder lok';² the angel appears to make the changes in the text;³ the angel's writing, 'faire' and unlike his own,⁴ in the play is 'of redde letters';⁵ and the intervals between Simeon's reading his book are filled by the speech of Anna Vidua.⁶ In the actual Presentation scene, which follows this incident of Simeon in the *Chester Play*, the dramatist may have worked chiefly from the Bible;⁷ but here also one passage suggests that he was recalling the *Stanzaic Life*:

¹ *Stanzaic Life* indicates the second day, 'Anoþer day', 2765.

² *Stanzaic Life*, 2788; *Chester XI*, stage directions after lines 40 and 72.

³ *Chester XI*, stage directions after lines 40 and 72.

⁴ *Stanzaic Life*, 2778, 2779.

⁵ *Chester XI*, 59.

⁶ *Chester XI*, 41-8, 73-80.

⁷ *Chester XI*, 121-208; Luke ii. 27-38.

For wit him offert was pis	And take we with us doue-
daye	byrdes towre,
A turtur-brid and [p]ygonos	or a turtell to offer also
two	
.....	receive my sonne nowe at me
A turtur-bridde or pigones	And to my offeringe birdes
two. ¹	three. ²

Both poem and play show uncertainty as to whether there were not three birds, where the Vulgate reads 'par turturum, aut duos pullos columbarum' (Luke ii. 24).

In these two plays, the *Nativity* and the *Purification*, the unusual material or the unusual selection of material makes it certain that the play was influenced by the poem.

Are there parallels in other plays? Certainly some of the passages for which the *Legenda Aurea* has been named as source are just as close to the *Stanzaic Life*: these are in the *Slaughter of the Innocents*, the death of Hérod's son,³ and the fall of the idols in Egypt at Mary's coming;⁴ in the *Purification* the remark of Joseph that Mary as a pure virgin did not need purification but would go to the Temple as an example to others;⁵ and in the *Entry into Jerusalem* the motive for Judas's treachery.⁶ And certain passages show a closer connexion with the *Stanzaic Life* than with the Latin. In the *Adoration of the Magi* most of the account of how the wise men watched on Mount Victorial and saw the star and made their journey on dromedaries might have come from the *Legenda Aurea*⁷ as readily as from the English translation in the poem; but one detail is not in the Latin:

A Dromodary in good faye
Will goe lightly on his way
A hundreth myles vpon a day.⁸

¹ *Stanzaic Life*, 2301-2, 2573.

² Chester XI. 134-5, 141-2.

³ Chester X. 365-416; *Leg. Aur.*, p. 65; *Stanzaic Life*, 3449-64. See Utesch, p. 34.

⁴ Chester X. 285-8; *Leg. Aur.*, p. 64; *Stanzaic Life*, 3317-24. Utesch (p. 33) does not mention the *Legenda Aurea* for this incident.

⁵ Chester XI. 129-33; *Leg. Aur.*, p. 159; *Stanzaic Life*, 2261-80. See Utesch, p. 36.

⁶ Chester XIV. 265-304; *Leg. Aur.*, pp. 185-6; *Stanzaic Life*, 7013-36. See Utesch, p. 47.

⁷ Chester VIII. 1-144; *Leg. Aur.*, p. 89; *Stanzaic Life*, 1729-816.

⁸ Chester VIII. 105-7.

Compare the *Stanzaic Life*:

dromedarys thay riden opon,
that is a best of gret swiftnes
a hundreth myle one day to gone.¹

In the *Oblation of the Magi* the interpretation of the gifts, for which Utesch quotes the *Legenda Aurea*, is closer to the *Stanzaic Life*, since both the English works omit certain sentences of the Latin.² In the *Harrowing of Hell* Utesch³ notes that the play follows the version of the story in the *Legenda Aurea* rather than that of the *Evangelium Nicodemi*, especially in the omission of material. This same material is omitted in the *Stanzaic Life*. Lastly, in the *Ascension*, the colloquy of Jesus and the angels is closer to the *Stanzaic Life* than to the *Legenda Aurea*.⁴

So far the evidence shows that the Chester playwright often used an English translation of the *Legenda Aurea* rather than the Latin. Did he also make use of the Latin? Utesch⁵ cites the *Legenda Aurea* for two passages where the *Stanzaic Life* could not have served: these are the healing of Longinus in the *Passion* (xvi. 773-804) and the fifteen signs of the Judgement in the *Prophets and Antichrist* (xxii. 261-340). In both cases a number of vernacular poems treat the subject, and in both cases it has been impossible to point out a vernacular source. Miss Peebles says of Longinus: 'It looks as if the story had assumed stereotyped form and was used in much the same way

¹ vv. 1778-80. *Leg. Aur.* (p. 89) reads: '... super dromedarlos venerunt, qui sunt animalia velocissima, qui tantum currunt una die, quantum equus in tribus.'

² Utesch, pp. 30-1. The passages of the *Legenda Aurea* which are lacking in both the play and the poem are the following: 'Persae autem et Chaldaei... dicitur regio' (p. 93), after *Stanzaic Life*, l. 2040, and Chester XI. 48; and 'Haec tria significabantur... omnem suavitatem' (p. 93), after *Stanz. L.*, l. 2096, and Chester IX. 104. In *Stanz. L.*, after l. 2108, is quoted 'Oro pro vobis patrem ut ipse vos custodiat', where *Leg. Aur.* (p. 93) reads: 'Psalm.: dirigatur oratio mea, etc.'; Chester IX. 110 gives neither passage. At one point the *Chester Play* is nearer the Latin: 'divinitas pretiosissima' (*Leg. Aur.*, p. 93); 'Luf from heuen' (*Stanz. L.*, l. 2099); 'Most precyous Godhead' (Chester IX. 108).

³ Pp. 57-61.

⁴ Chester XX. 105-52; *Legenda Aurea*, p. 322; *Stanzaic Life*, ll. 8953-9044. See Utesch, p. 70.

⁵ Utesch, pp. 57, 78-80.

by narrative and dramatic writers.'¹ The fifteen signs of the Judgement are described in a number of English poems listed in Mr. Brown's *Register*,² among them one attributed to Lydgate, which has a close relationship with the version in Chester XXII.³

Apart from the *Legenda Aurea* material, the dramatist was possibly influenced by the English poem in the Abraham and Melchizedek story,⁴ in the Balaam story,⁵ and in the *Magnificat*.⁶ He was also probably helped in the *Temptation of Christ* by the *Stanzaic Life* version of Gregory's Homily.⁷

To sum up: plays of the Chester cycle influenced by the *Stanzaic Life* are the *Nativity* (VI), the *Magi* (VIII and IX), the *Purification* (XI), the *Temptation* (XII), the *Harrowing of Hell* (XVIII), and the *Ascension* (XXI), with possible influence in *Abraham* (IV), *Balaam* (V), *Innocents* (X), and *Entry into Jerusalem* (XIV). All the parallels occur in passages written in the stanza characteristic of the cycle (aaabaaaab or aaabcccb), and none in passages generally recognized as later additions.⁸ We may assume, then, that the original Chester cycle, which included parts of VI, VIII, IX, XI, XII, XVIII, and XXI, was written by a man who knew the *Stanzaic Life*. He is the 'local playwright' of whom Mr. Pollard writes.⁹

The date of his work cannot be determined with accuracy. The first edition of the *Polychronicon* was complete in 1327. After that time must be allowed for the *Polychronicon* to attract the attention of the 'worthy wyght' and for the ten thousand

¹ R. J. Peebles, 'The Legend of Longinus' in *Bryn Mawr Monographs* (Baltimore, 1910), pp. 133-4.

² Carleton Brown, *A Register of Middle English Religious and Didactic Verse* (Oxford, 1920), ii. 429.

³ See H. Sandison, 'Quindecim signa ante iudicium', *Herrig's Archiv*, cxxiv. 73-82.

⁴ Chester IV. 17-144; *Stanzaic Life*, 2373-420.

⁵ Chester V. 89-280; *Stanzaic Life*, 1601-728.

⁶ Chester VI. 49-112; *Stanzaic Life*, 231-88. Note that the anachronistic use of the *Gloria Patri* (Chester VI. 107-12) may have been suggested by the final lines of the hymn in the *Stanzaic Life*: 'Blesside be that Lord of myzt And honour to hym for-euer 7 oo' (287-8).

⁷ Chester XII. 161-208; *Stanzaic Life*, 5245-832.

⁸ For example, the prophets of Chester VIII. 261-337.

⁹ *English Miracle Plays* (Oxford, 1923), p. xxxvi.

lines of the *Stanzaic Life* to be written. Then a further lapse of time probably preceded the composition of the plays; for the knowledge of the poem that the playwright shows is what would come, not from setting the English text beside him as he worked, but from a more intimate acquaintance with half-memorized phrases. Possibly there is some truth in the statement of the 1544 bans, which connect the plays with the name of Sir Henry Francis.¹ If he was senior monk of St. Werburgh's Abbey from 1377 to 1382,² his period of activity corresponds very well with what we can infer as to the date of the original cycle.

The connexion between the plays and the English poem does, however, emphasize the necessity of studying vernacular literature for an understanding of the cycles. Instead of Tatian's *Gospel Harmony*,³ Peter Comestor's *Historia Scholastica*,⁴ and Josephus,⁵ English poems based on these may be what the dramatists knew best. As Mrs. Frank says in regard to the Old French Passion: 'Whatever the ultimate sources of the mediaeval drama may have been—and the influence of the Liturgy, the Vulgate, the Apocrypha, the Latin Gospel Harmonies and various theological works including sermons, treatises, commentaries, &c. cannot be denied—it is evident that the immediate sources often lay near at hand, perhaps nearer than has been generally assumed.'⁶

¹ *Chister Plays* (E.E.T.S., lxii), p. 1.

² E. K. Chambers, *The Mediaeval Stage*, ii. 352.

³ Utesch, pp. 51, 63, 65.

⁴ *Ibid.*, pp. 9, 11.

⁵ *Ibid.*, pp. 10, 11.

⁶ 'Vernacular Sources and an Old French Passion Play', *Modern Language Notes*, xxxv. 268.

STANZAIC LIFE OF CHRIST

I^{hesu}, pat born was of a may *
In amendement of mankynde,
Deyde and rose the thridde day
The deuelus bond to vnbynde,

[fol. 5 a.]

Jesus grant
me grace to
help men
rule them
aright
through the
love that I
find in this
book.

He geue me grace sumwhat to say
To botene hem pat ben to blynde
Here lyfe to rule in good aray,
Thorwe lore pat I in pis boke fynde.

8

A worthy wyght wylned at me
Sertayn pyngus for to showe,
Pat in Latyn wrytun saw he,
In Englissh tonge, for to knowe

A worthy
man wished
me to write
in English
certain
things that
12 he found in
Latin about
Christ's
nativity and
his works.

Of Ihesu Cristes Natiuite
And his werkus on a rowe,
To the whiche by good Auctorite
He myghte triste 7 fully knowe.

16

There-fore now ys my by-gynnyng
Atte Cristes incarnacioun,
And myne Aucteres fully rehersynge,
On the whiche I founde my lessoun.

Therefore. I
begin at
Christ's in-
carnation, re-
hearsing my
authorities
20 in full.

There-fore pat redeþ here wyth-yune,
Bewarde þe mater of euery resoun,
And trewe wyttenesse, as haue I wyne,
Written he shal fynde redy boun,

24

* vv. 1-66 are from *Brit. Mus. Addit. MS. 38666*.

Here is no
false fable.

So þat no fable, in good fay,
þat fals ys, shal he fynde non,
But thyng þat trewe ys 7 verray,
And wyttenesse names wryten þere-on.

[fol. 5 b.] 28

In each case
I cite my
author (that
clerks may
not say a
fool wrote
these new
fables).

By-fore euery mater, and I may,
The Auctor shal, by my bone
That Clerkus shal not after say
þese newe fables wrote a fonne.

31

Petrus in Historiis Scolasticis de incarnatione Christi.

In the 42nd.
year of
Octavian,
the 31st of
Herod, the
383rd Olympiad, Christ
was con-
ceived of a
maid: it was
the sixth
month, on a
Friday, the
eighth
Kalend of
April, the
10th day of
the moon.

We reden of two and fourty þere
Of Octouian þe Emperoure,
The on and thretty, wyth-uten were,
That kyng Heroud toke his honoure,
Of Olympyas, ys to lere,
Thre hundred Nynty and thre, þat flour
Conceyued was of a mayde clere,
Ihesu Crist ouȝ Saueoure.

36

40

The syxt monethe, take hit in mynde,
After þat I[ohn] conceyued was,
Vp-on a Fryday, as y fynde,
To vs be-felle þat blisfull case.

44

The viij kalende of Auerille
And of þe mone þe x day,
fior to wayue þe deuelus wyll
And wrechednesse to put a-way,

48

Of Nazareth in Galile
Of a mayde þat hete Marye
Conceyued Crist was, leue 3e me,
Mankynde of bale for to bye.

52

This ended
the fifth age.

pys endud was, nys no lesynge,
þe f[yf]te elde, declare wol I,
ffrom the wordles by-gyunnyng,
As 3e shulle hire ful sone in hy.

[fol. 6 a.]

56

42 MS. Ihu. 54 MS. furste.

from the wordles by-gynnyng, with-oute were,
Til þat Crist lyght in-to oure kynde
V. þousand 7 two hundred þere
Were fully passed, as I fynde,

From the beginning of the world to the birth of Christ was 5196 years, and this time made five ages.

60

Saue iiij. were wantynȝ wytterly,
As oure auctores beren wyttensse,
And v. eldes þis tyme fynde I,
As after I shal declare expresse.

64

Vp-on a Friday oure lady
Conceyued Crist with al mekenesse
* for on a Friday, bi trewe story,
Adam both wroȝt 7 wayuet wesse.

[fol. 1 a.]

68

On Friday Mary conceived Christ, Adam was created and banished, and the good thief was brought to Paradise.

That selue day 7 houȝ also
That Adam banyshit was fro blis
of Paradise to worldes wo,
that selue houȝ, wit ȝe wel i-wys,

72

the thefe that henget on a tre
biside Crist quē he vs boght,
to Paradise, as ȝernet he,
with angels blisfullie was broȝt.

76

De sex etatibus seculi. Nota.

Now of þes eldes speke we
Ner that we meue ouȝ first matȝr,
And quat Olimpias may he
declare also I wol now heȝ.

I will tell you of the ages of the world and of Olympiads.

80

The first elde was from Adam
to Noe flode, as fynde we,
the secunde fro Noe to Abraham,
the thridde to Dauid, leue ȝe me.

The first age was from Adam to Noah, the second from Noah to Abraham, the third to David, the fourth from David to the return from Babylon.

84

The furthe elde was from Dauid kyng
to þeple of Israel home weȝ broȝt
from Babilony to hor owen wonyng,
that venkyscht weȝ both sold 7 boght.

88

* Harleian MS. 3909 begins here.

- The fifth age
was from
the return
from Baby-
lon to the
coming
of Christ :
- The fiftē elde was from þis comyng
til God for monkynde bote soght
And light into a virgyn ȝyng
ffor monnus hele, as he bi[t]hoght.
- 92
- thesixthage,
which we are
now in, lasts
till the end
of the world ;
- The sixt elde 7 þe last of alle,
of quych þe ende vnknewen is,
that we ben iñ, I may wel calle,
til worldes ende no thing amys.
- 96
- in thisChrist
came to save
mankind.
- And in þis sext elde 7 þe laste
come Criste mon-kynde of car to keuer,
And peple þat bifore weþ paste
to bryng to blis þat lastes euer.
- 100
- Man also has
six ages :
- And riȝt so as this world I-wys
ffro bigynnyng to endyng
In sex eldes diuiset is,
Mon is that has his fulle lyuyng.
- [fol. 1 b.]
104
- the first
lasts till
his seventh
year ;
- ffor the first eld, bout weþ,
of mon þat is in flesch heþ lent,
lastes into þe seuent ȝeþ,
that qvile he is calde innocent.
- Infancia.
108
- from 7 to 14
is the second ;
- ffro seuen ȝeþ into fourtene
is secunde elde, soth to say,
that childhede cald is, bout wene,
And thoȝt has non but gomen 7 play.
- Puericia.
112
- the third is
from 14 to 28 ;
- The thrid eld is from fourtene
to eȝt 7 twenti ȝeþ I-wys,
that growyng time, with-out wene,
proprelie cald with clerics is.
- Adolescencia.
116
- In þat elde, as is wel sene,
is mon moost in his iolite,
And to lighschip enclyne 7 kene,
As mon may al day sothlie se.
- 120

The ferth elde is youth calt,
ffrom eȝt 7 twenti to fifty,
In quich elde þou lif shalt
by wit 7 strength most studfastlie.

Iuuentus. the fourth
from 28 to 50 ;

114

The fift elde of our lyuyng
is calde time of soburnesse,
in quich eld mon is enclynnyng
to fayntship 7 gret feblennesse,

Gravitas. the fifth
from 50 to 70 ;

128

And this elde is enduryng
ffrom fifty to sixty 7 ten,
ȝif sadship euer in hym shal bryng,
hym bihoues to haue it then.

132

The sext elde 7 last of all
is fro þat to his lyues ende,
of quich no certeinte may fall,
but wayte quen he shal hethen wende,

Senectus. the sixth
from 70 till
death.

[fol. 2 a.] 136

And right as day of iugement
is vnknownen in gode fay,
so is this elde verrayment
to mon, quen he shal passe away.

140

Now sex eldes ar rekenet her
ffrom worldes bygynnyng to ende,
And other sex eldes in fere
of mon til that he hethen wende.

144

Of Olimpyas speke we nowe
And declar quat þat may be,
qvy date was sett by hit 7 howe,
sone expreslie ȝe shul se.

Now we will
speak of
Olympiads.

148

Qualiter connotacio Olinpiadis fuerat introducta.

In Grees we reden a hul þer is
that passes þe cloudes fer of heght,
Olimpus callet it is Iwis,
to lyf on hit wil serue no sleght.

Olympus is
a hill in
Grece, very
high, but
uninhabited.

152

Philosophers
climbed it to
observe the
stars; on
account of
the dry air
they took
sponges full
of water.

but philosophers, as rede we
opon pat hul sumtime went
the cours of sterres forto se,
but long myȝt pai not þer be lent,

156

For moyste aiȝ was þer noon,
As monnus kynde wold wiln to haue,
but spounes pai token hom ichon
ful of water hor lif to saue.

160

And so til thai auiset weȝ
of þe planetes 7 hor meuyng,
with sich sleghtes til thay weȝ þer
thai comen to conquer that conyng.

164

At the foot
of the hill
every fifth
year they
held solemn
games in
honour of
Jove, a god
who was
once a man ;

Vnder that hul sum time þer wasse
vset a ful solempne play
of iustyng, tournament 7 oper solas
vche fite ȝeȝ in gode fay,

[fol. 2 b.] 168

In worship of a god I-wys,
that thay mensket thurgh hor myȝt,
the quich was callide Iouys,
that er hade ben a worthy knyȝt.

172

(for at that
time a great
ruler was
worshipped
as a god).

ffor that time was vset this,
qvo-so couth rule hom in hor riȝt
And conquer most worldlie blis,
as God pai worshipt sich a wiȝt,

176

And in honour of pat kyng,
the quich as God so worshipt was,
vche fite ȝeȝ, bout lettyng,
that gomen was vset in pat plas.

180

If they had
had the
games every
year, the
expense
would have
been too
great ;

ffor hade thay vset continually
vche ȝeȝ so that real play,
dyspensee wold haue don hom any,
the costages weȝ so grete 7 gay,

184

And gif þai haden differret hit
to lenger time then fife ȝeȝ,
fforgeten wold haf ben in hor witt.
tha[t] play with kyng knyȝt 7 swieȝ,

and if they
had held
them less
often, they
would have
forgotten.
188

And in þaiȝ play sich laghe þer was,
that qvo-seȝ wan þe victory,
quat ȝift he wilnet in þat plas
was grauntide hym þer fullily.

The victor in
the games
received
whatever
ȝift he asked
for.
192

So was þat play iche fift ȝoȝ
continuet ay assidueȝly,
til þat Mary Ihesu bere
And hor date toke thay þerby,

196

As we done, þat be now lyuyng,
of Cristes incarnacioun,
or ellis of ouȝ lord þe kyng,
As veet is in vch toun.

From these
games they
reckoned
dates, just as
we do from
Christ's in-
carnation or
from the
king's reign.
200

Therefore I sett atte bygynnyng,
that meȝ verrayly know moun
hou þai datide þat time hor thing
er Crist in erthe light adoun.

[fol. 3 a.]

204

Now let we be þis ilk mateȝ
And to ouȝ first turne we aȝayn,
of Crist 7 of his moder deȝ
speke we þat wil more do gayn.

208

*Lucas in euangelio suo quod sic incipit: Exurgens
Maria abiit in montana*

When Crist was lizt in ouȝ lady,
ho roos 7 went from Nazareth
to the cite of Ȝacharie,
And gret hir nece Elizabeth—

Mary visited
Elizabeth in
the city of
Zacharie
212

the quich cite is four mile
from Ierusalem, as rede we.
theȝ ho dwellide a grete qvile,
thre monythes fullie, leue ȝe me,

Dionisius.

(a city four
miles from
Jerusalem),
and dwelt
there thre
months.
216

188 MS. reads thay for that.

- ministering
to her kins-
woman till
John was
born. Ministryng hir syb wommon
Elizabeth, til ho ligh^t was
of Cristes forgoer sayn loon,
In qvom al godenes was 7 gras. Lucas in textu. 220
- When
Elizabeth
and Mary
met, Qven Elizabeth 7 Mary
To-geder metten, leue 3e me,
Mary gret hir mekely,
And quen Elizabeth hir con se, 221
- the child
stirred in
Elizabeth's
body, and
she began to
prophecy: The childe stiride in hir body,
ffor ioy of Crist per hoppet he.
theñ bigan to prophecy
Elizabeth, as here moun 3e, 228
- ffor with þe holy gost in hy
Elizabeth fulfillet was,
And with a grete voys 7 cry
to hir ho spekes in þat plas: 232
- 'Blessed art
thou among
women, and
the fruit of
thy body. 'Blesside be pou, modir Mary,
Imong alle wymmen ful of grace, [fol. 3 b.]
And þe fruyte of thi body
that thou now conceyuet hace. 236
- A special
grace is thy
coming to
me, 'A swete God, hou may þis be ?
A special grace is me bitid,
that Goddus moder thus comus to me
with Crist al in hir body hyd. 240
- for the child
in me stirred
at thy voice. 'Anon as þi voys, lady fre,
Quen pou come ne^r stroke in myn e^r,
the child he^r þat is inwith me
enioiet gretlie Crist to he^r. 244
- The pro-
phcy of the
angel shall
be fulfilled. 'And blesset art pou þat leuet so
As þe angel to þe tolde,
ffor wordes þat he spake, Mary, tho
shyn be fulfillide, be pou bold.' 248

Then bigan moder Mary	Canticum Marie matris.	Then Mary sang the Magnificat.
A song of blis Crist to welcum :		
'Magnificat,' was hir melody,		
'Anima mea dominum.	Et exultauit spiritus.	253
'And my gost wel gladet was		
In God my help 7 al my hele,		
ffor gret meknes sene he has		
In his wench, is not to concele.		256
'Therefore iche generacioun	Quia respexit.	
shal blesse me for-euer-more,		
ffor monkynde saluacioun		
by me to come he ordeynt 3ore.		260
'And mich has that lord don for me,	Quia fecit.	
that prince is 7 of most power,		
his nome euer-more halowet be		
In heuen 7 eke in erth he?	Et misericordia.	264
'And mich euer-more is his mercy		
to all men that on hym han mynde,		
ffrom progeny to progeny,		
That dreden hym 7 ben to hym kynde.		268
'Done he has his ful power	fecit potenciam. [fol. 4 a.]	
Strengthfully agaynus stout,		
Proude dispelet fer 7 ne?		
with thoht of hert ouer al about.		272
'Mizty deposet from hor se,	Deposuit.	
And meke amendet in gode maner,		
hauset hom on hejt has he		
In heuen 7 eke in erth he?	Esurientes.	276
'Hongry men als, leue 3e me,		
he has fulfillet both in fere		
with godes, 7 hom þat proude wold be,		
laft hom þat nojt myzt com hom ne?		280

'Israel receyuet he has
 his sone, as now is sothly sene,
 thoȝt on forto do hom gras
 And *mercy*, with-ou~~te~~n wene. Suscepit Israel. 284
 'And to ou~~r~~ faders he bihyȝt,
 Abraham 7 his sede also.
 blessing be that Lord of myȝt
 And honour to hym for-euer 7 oo!' finitur canticum. 288

Mary stayed
 with Eliza-
 beth till
 John was
 born.

After that Mary con thus hee~~r~~
 heuen kyng in hir entent,
 thre monythes after ho lenget the~~r~~,
 And with Elizabeth ho was lent, 292

When she
 went home
 Ioseph was
 grieved at
 her,

til Ion pe baptist was i-bore,
 And then to Ioseph home ho went,
 but the~~n~~ was Ioseph greuet sore,
 fforsake Marie he hade I-ment. 296

Matheus in euangelio: Cum esset desponsata mater Ihesu.

and wished
 to leave her;

When he segh ho with child was,
 the~~n~~ hade Ioseph in hert any,
 supposyng in hir gret tresspas,
 And thoȝt to leue hir pryuely. 300

but an angel
 in his dream
 told him that
 the child
 was of God.

The~~n~~ God send doun an aungel has
 to Ioseph slepyng sikerly,
 And comfortide hym in that caas [fol. 4 b.]
 of his wif maiden Marie, 304

And saide that child was not by mon,
 but geten thurȝe pe Holy Gost,
 the~~n~~ leuet Ioseph per-opon,
 And thonket God of myȝtes most. 308

Lucas: Exiit edictu.

Octavian
 ordered all
 men to be
 taxed:

This time was sent a maundement
 ffrom Octouian pe emperou~~r~~
 that al the world, als he hade ment,
 shuld writen be, both tou~~n~~ 7 tou~~r~~. 312

Petrus comestor in historiis scolasticis capitulo xxxiij.

The emperour coueitet forto knowe
the nomes of reumes redily
thurgh-out þe world al on a rowe
of quich Rome hade ful maistry. 316

ffor that time al þe world I-wys
tributarie to Rome was.
therfore þe emperour in his blis
wold haue writen iche place, 320

Prouince, shiþ, 7 eke cite,
how mony thurze the world þer weþ,
and iche hede, als leue 3e me,
that shulden tribute to hym bere. 324

He comaundet eke also
that all men in ich cuntray
to þe chef cite shulden go,
And a peny þer to pay. 328

every man
should go to
his own chief
city and
there pay a
silver penny.

of siluer shuld þat peny be,
ten comune penys hit was worthy,
And on hit writen was, leue 3e me,
hor knowlachyng apertely, 332

And by þat peny bounden weþ thay
fforto be obedient
to þe emperour of Rome for ay,
be that 3yft with gode entent. [fol. 5 a.] 336

Lucas: Vnde ascendit Ioseph a Nazareth in Bethleem.

Then for Ioseph comen was
of kyng Dauid by lynce,
from Nazareth his way he mas
to Bethleem his chef cite, 340

fforto knowlech in that cas
that to Rome buxum was he,
and with hym Marie his wif he tas,
for bihynde hym miȝt ho not be, 344

341 MS. that corrected from thas.

Joseph took
Mary to
Bethlehem.

Sithen þat ho was with child tho,
 with Goddes sone to saue monkynde,
 bout hir thider wold he not go,
 And in þat plite leue hir bihynde,

348

Eutropius in cronicis suis.

She rode an
 asse, and he
 led an ox to
 sell in the
 city.

but sett hir on an asse onon.
 And an ox with hym toke he
 to selle 7 to lif þerupon
 quyl þai duellide in that cite,

351

And also tribute forto pay
 of that he shuld take for that best,
 for simple 7 pore both weþ thay,
 ffor God wold lizt þer pride weþ lest.

356

They found
 some of the
 folk sad and
 some merry.
 An angel
 explained to
 Mary:

Qven þei to Bethleem comen weþ,
 As frer Bertilmewe beris witnes,
 Sum of þe peple made gode cher,
 And sum mournyng 7 tristes.

360

But quat it signifiet, thurgh praiet
 of blesset Marie, expovnet it wes
 to hir thurze an angel cleþ,
 as I shal showe þou her expres.

364

those who
 looked for
 salvation
 through the
 seed of
 Abraham
 felt involun-
 tary joy at
 the coming
 of Christ;

The folk, he saide, that weþ likyng,
 Weþ sich as hopide after hele,
 And of hor hale to hafe botenyng
 thurze Abraham, nys not to concele,

368

And thurgh þe sede of hym con spryng.
 to wyñ agayn þat worthlie wele
 that Adam lost from his ofspryng,
 As God hezt bifore 3eris sele,

[fol. 5 b.]

372

And al-thagh þai ne knewen nozt
 that God come þer so hastylye,
 3ett likyng stroke into hor thozt
 At comyng of Crist kyndely.

376

350 MS. anox.

the peple that so mournyng was,
were Iewes that shuld descriet he
and repreuet for hor trespas,
that hor saluacioun couth not se.

those that
mourned
were Jews
who remem-
bered Jacob's
prophecy.

380

ffor then sceptre bigan to cees
from iche braunche of Iudas kynde,
for verray prince to wyñ vs pes
was comen al of pat self strynde.

384

this word þeñ fulfillid was
that Iacob saide in prophecie;
that sceptre from his son Iudas
shuld neuer be raft kyndom to gye,

388

til he weþ comen þat shuld be sent
ffro heuen to erth mon to forbye,
And after hym with trewe entent
the peple shulde wait 7 zorne asprie.

392

*Genesis ultimo: Non auferetur sceptrum de Iuda 7 dux
de femore eius, donec veniat qui mittendus est, 7 ipse
erit expectatio gentium.*

Queñ þat Ioseph 7 Marie
to Bethleem thus comen weþ,
ffor thai weþ pore 7 al nedie,
herber myzt thai non com neþ

Joseph and
Mary could
find no house
in the town,

396

fforto leng in honestly,
ffor taken was ich hous 7 maner
to lordes 7 men that weþ myzty,
That non myzt thay get þer ne heþ.

400

But a hous woghles þer was,
that sett was negh þe heze-way,
bitwene two houses hylyng it has,
but side al opone, soth to say,

[fol. 6 a.]

but lodged
in a shelter
built for
beasts.

404

In quich hous men of that cite
haden hor speche in wederes wete,
vplondisch men þer, als rede we,
ther setten hor horses in þat strete.

408

Therefore a crach þer maket was
for esement to toun comyng.
And thider Ioseph in þat cas
Mary 7 bestis both con bryng,

412

There beside
the ox and
the ass Mary
bore Christ.

And to þe crach both ox 7 asse
he teȝet, 7 so weȝ þer lengyng,
and þat niȝt in þat simple plas
beȝ Marie Crist ouȝ heuen kyng.

416

Hec in Historiis Scolasticis.

Mary was
14 years old;
it was the
42nd year of
the em-
peror's
reign, the
eighth
Kalend of
January, on
a Sunday.

Qven Ihesu born was, be ȝe bold,
Marie maiden þat hym beȝ
was nobot fourtene ȝeȝ old,
the emperour two 7 fourty ȝeȝ

420

Of his regnyng, as I eȝ told,
the eȝt kalende of Ianueȝ
And on a Sononday ouȝ Lord wold
be born, as he was bout weȝ.

424

But one thyng now is gode to showe.
As I shal teȝen apertely,
quat time þat ȝe moun fully knowe
Crist was born of maiden Mary.

428

Before the
birth of
Christ the
night came
after the
day; but
afterward
the night
was put
before the
day.

This ȝe shal vnderstonde I-wys,
that bifore þat Crist was born,
the nyȝt was taken not amys
after þe day 7 noȝt biforn,

432

But after þat Ihesu Crist born was,
the nyȝt has ay ben set bifore,
ffor nyȝt to day turnet he has,
that mon bicomme to saue ouȝ sore,

[fol. 6 b.]

436

Thesternes in-to gret liȝt,
longyng into gret likyng.
therfore I may say by riȝt,
And therof make no lesyng,

440

That on a Sononday at nyzt
born was Ihesu heuen kyng,
ffor nyzt bifore þe day was pyzt
that time 7 þen so bigynnyng.

414

*De mirabilibus contingentibus in die natali domini 7
circa illud tempus in diuersis mundi partibus .ffrater
Bartholomeus in sua compilacione de infancia Christi.*

When Ioseph comen was 7 Mary
At nyzt into þat simple place,
al-paȝe Ioseph wist witerly
that Marie Crist conceyuet has,

Joseph got
Salome and
Tebel to help
Mary.

448

neuer-pe-later he went in hie,
for he segh neȝe hir time it was,
and two maidens wonyng bie
he broȝt to help hir in þat cas.

452

That one of hom hiȝt Salome,
that oper Tebel, soth to say,
that al nyzt lenget, leue ȝe me,
with our lady til hit was day.

456

Tebel by signe sothlie con se
that Mary was a clene may,
affermet 7 saide, 'how may þis be?
a maiden has born a child to-day.'

Tebel said
that Mary
was a virgin.

460

That oper saide hit was not so,
hou miȝt þat be for any thyng?
Tebel was in hir purpos thro,
saide it was soth 7 no lesyng.

464

Queñ þat Salome seȝe þis,
ho thoȝt be sleȝt ho wold assay,
and temptide forto do amys
our lady Marie þer ho lay.

but Salome
was over-
curious,

[fol. 7 a.]

468

But sone hir hondes flesch 7 bone
ffor that ilk presumpcioun
drieden vp, 7 þat onon
for veniaunce, as ȝe leue moun,

and her
hands were
miraculously
dried up.

472

An angel
bade her be
cured by
touching
Jesus.

ffor felyng of hom clene was gone,
til an angel lyzt adoun,
that counseilet hir to leue opon,
7 mercy aske with deuocioun.

476

Anon as ho asket mercy
And touchide Ihesu that born was,
hole ho was onon in hie
and thonket God of al his grace.

480

*Aliud mirabile. Martinus in cronicis suis de mirabilibus
Rome.*

In Rome was
a magnifi-
cent temple
of peace.

Sumtime in Rome made per was
Sa temple of ful grete richesse,
temple of pes that ilk plas
was callide, as writen is expresse,

484

Al of gold 7 of perre,
thrid part þe world hit was worthy,
of quich 3et sumquat men may se,
but negh dar non com for any.

488

In it each
land had a
god with a
silver bell.

But þat temple, leue 3e me,
was sett al ful of maymetry,
of iche londe 7 eke cuntre
hor god stode per apertely.

492

Vchone hade writen on his brest
his nome, the londes name also,
A belle of siluer of þe best
the image beþ of alle tho.

496

The god of
Rome stood
in the midst.

Imyddes that temple was stondyng
the god of Rome ful rially,
As grattest god 7 most chef kyng
of al þat oper company.

500

Above was a
revolving
horseman of
brass.

A-boue þat temple al with-out
A hors-mon stode al made of bras,
A speṛ in his honde wonder stout
turnyng about þat image was.

[fol. 7 b.]

504

ȝif any lond wold do any
to Rome with bost or with bataile,
or comyng by conspiracy
that ilke cite to assaile,

If any land
plotted
against
Rome, the
god of that
land rang
his bell and
turned his
back,

508

The image of pat lond in hy
rong his belle with-out faile,
And turnet his bak 'ful deignously
to god of Rome, hom to auaile.

512

And that hors-mon made of bras
A-buf þe temple turnet his speṛ
toward pat lond þat risyng was
Agaynus Rome bataile to rere.

and the
horseman
pointed with
his spear.

516

Qven prestes þat weṛ þer dwellyng
sich tokenyng forto aspye,
segh þos ymages hom turnyng,
to þe souerayns þai con hye,

Then the
priests told
the rulers
and legions
were sent

520

And tolden quat lond was risyng
the empiṛ of Rome to any.
thai senden onon bout taryng
legiouns pat londe to destrie,

524

Or ellis to kepe hom in comyng
And so to sle hom sodeynly,
thus þai conqueret kemp 7 kyng
And al þe world als witerly.

528

Now wil I telle, ȝe know moun,
quat a legion is to say,
An ost it is to bataile boun
of certeyn noumber, nys no nay,

(a legion
being 666
men).

532

Sex thousande men of gret renoun,
six hundreth sixty 7 sex in fay
was callide þat time a legioun
of knyȝtes kyd in gode aray.

[fol. 8 a.] 536

531 MS. Anost.

C

An ever-
burning fire
was also in
the temple.

In þat temple was fuyre ay cleȝ,
that slek myȝt no wordly wyȝt
with wynde water ne no mater
that monnus witt imagyn myȝt.

540

The builder
said the
temple
would last
till a virgin
bore a child;

But of this temple, bout weȝ,
he þat wroȝt hit asket was
how long 7 als hou mony ȝeȝ
hit shuld enduȝ so in þat place.

544

And he onswaret 7 told expres,
hit shuld enduȝ, leue þerupon,
til a virgyn wemmes
had born a childe bout help of mon.

548

so the
Romans
called it
eternal,

Qven men of Rome herden þis,
þay leuet soth as prophecy
hit shuld enduȝ, nothyng omys,
with-out ende þeȝ witerly,

552

And writen riȝt in þe entre
of that temple al bifore,
that temple 7 fuyȝ shuld lastyng be
In þat place for euer-more.

556

*Hec verba scripta erant in lingua latina : Templum
pacis eternum.*

But at
Christ's
birth tem-
ple and fire
were de-
stroyed.

Neuer-þe-later al fel down
queȝ Crist was born of Ouȝ Lady,
temple 7 images, ȝe leue moun,
And fuyȝ als slekket sikerly

560

Opon ȝole-day with-uten drede,
as after wist was oponly,
thus was þe deul al in his dede
deceyuet thurgh Goddus mercy.

564

Aliud mirabile. Orosius 7 Innocencius papa iij^o.

Another wouder fel þat day,
As both Oras 7 Innocent
beren witnes in gode fay,
As I to telle now am in-tent.

[fol. 8 b.] 568

A walle of water by Rome þer was,
that al þat day fro morne to nyȝt
was turnet to oile 7 wallet vp has
oile hastily in mennus siȝt.

A spring
near Rome
flowed with
oil all day,

572

Ouerthwert Tiber, þe water of Rome,
hit ran a streme al day ful strong,
of that walle þat thethen come
thurgh-out þe water his way con fong.

576

So Sibille propheciet bifore,
that oile out of þe erth shuld spryng
queñ Goddes son shuld be Ibore,
As soth was founden 7 no lesyng.

as Sybil had
prophesied.

580

That day was seen als sikerly
thre sonnes on þe firmament,
that afterward ful wonderly
Into one substaunce al þai went.

In the sky
stood three
suns, signi-
fying the
Trinity.

584

Quich sight may wel signifye
thre thyngus, as I shal now say herȝ,
saule, flesch, godhede, as leue I,
that þeñ weȝ gederet alle in feȝ,

588

And thre persouns als spirituallly,
I vnderstonde in gode manerȝ,
to one substaunce wenten in hy,
that verray God was, bout weȝ.

592

574 MS. alday.

c 2

*Aliud mirabile. Innocencius papa iij^s . de gestis
Romanorum.*

Octavian,
ruler of the
world,

Octouian þe emperouþ
hade made þe world suget to Rome
And mich amendet toun 7 touþ,
And rightwys duke was in his dome.

596

Of alle kyndoms conquerouþ,
sich a knyzt neuer pider come,
therfore þai thozt hym to honour
As god, sich counseil alle þai nome.

600

asked Sybil
if any man
would ever
be so great.

But the emperouþ was wys
And thozt wel that he was dedly,
sich honour shuld nozt be hys,
after Sibille he sent in hye,

[fol. 9 a.]

604

And asket qveþer þat euer shuld be
Any mon born in flesch 7 blode
so gret a lord as then was he,
so gracious 7 eke so gode.

608

After three
days she
showed him
a vision of
Mary and
Christ in the
heavens;

Then Sibille asket a time to pray,
then wolde ho gyf vnsuaþ þerto.
so Crist was born þe thridde day,
And to þe omperouþ come ho,

612

And showide hym a wonder sijt,
A sercle obuf þe soñne was
And in þe soñne a swete wizt,
A maiden clene al ful of gras,

616

A child hade in hir armes clyght,
A voice from heuen sone herde was:
'heþ is Goddes auter dight,
As thou may se bifore þi fas.'

620

607 MS. alord.

Verba Angeli: hec est ara dei celi.

Then saide Sibille to þe kyng:
'this ilk child þou ses now heȝ
shal pas þe in alle thing,
of strength, wisdom 7 power.'

'This child
shall surpass
thee.'

624

The emperour honouret then knelyng
that child 7 to hym made praier,
and with encens als vp-steýng,
comaundet also both fer 7 nere

The
emperor
honoured
the child

628

That alle men shuld do hym honour,
for that child was best worthy,
And so forso[k]e the emperour
Godhede to take vnworthily.

632

And in þat plas, þer-as he stode
quen he segh þis selly sýt,
was made a chirch after ful gode
of Mary maiden ful of myȝt.

where the
church of
Sancta Maria
in ara celi
now stands.

[fol. 9 b.] 636

And forto haue fulle memorie
of sight þe emperour ther segh,
And of þe angels melody
that he herde in heuen on hegh,

640

That ilke chirch now calde is
Sancta Maria, as hyt wel may,
in ara celi, no thing omys,
for so the angel song þat day.

644

Aliud mirabile. Martinus in cronicis suis.

He that made Rome, as rede I,
Romulus þen heȝt he,
sumtime raiset realy
his image vp in þat cite.

Romulus set
up a gold
image of
himself

648

631 MS. forsothe. 641 MS. chil *deleted before* chirch.

How he shuld hause thing so heuy
 bout heuenly help, as then did he,
 wonder hit was gret witerly
 and qvi I say sone 3e shun se.

652

fior hit was herre fiftene feete
 then þe heghest plas in Rome,
 Alle men honouret, I 3ou heete,
 that image that biside hit come.

656

on a lofty
 pillar,

Opon a hegh piler stode hit
 of ston al hole with-out twynnyng,
 that wondir hit was to monnus witt
 quat craft raiset so heuy a thyng.

660

the face
 turning with
 the sun,

As gold hit shone both nyȝt 7 day,
 And with þe sunne hit was meuyng,
 the image his face hit turnet ay
 towarde the sunne on hit shynyng,

664

a circle in
 the right
 hand, a
 sword in the
 left.

In þe riȝt honde in gode aray
 A rounde sercle forth-shewyng,
 In þe lift honde stout 7 gay
 A long sworde in honde manassyng.

668

That sercle tokenet, as rede I,
 that al þe world was holly his,
 And to Rome shuld be ay redy
 that hede 7 souerayn cite is.

[fol. 10 a.]

672

The sworde tokenet truly
 that Rome shuld manas pat did mys,
 And weȝ wel 7 worthily
 that thay hade wonen bifore I-wys.

676

He said it
 would never
 fall down
 till a maiden
 bore a child;

When Romulus hade sett hit there,
 he saide hit shuld neuer falle down
 til a wench that maiden weȝ
 to beȝ a childe weȝ redy boun.

680

660 MS. athyng. 661 MS. d *deleted after both.* 680 MS. achilde.

But þat selue day I-wys
that Crist was born of ouȝ lady,
As he saide, felle down al this,
so was fulfillede his prophecy.

and at
Christ's
birth his
word was
fulfilled.

684

Aliud mirabile. Eutropius.

Also quen that Crist was born,
the ox 7 asse down knelyng
honouret God þer hom biforn,
And haden in hor kynde fulle knowyng

The ox and
the ass knelt
before Christ.

688

That hor creatouȝ was þeȝ,
wonder is theȝ but men of witt
shulden bysy be his birth to heȝ,
sithen boystouse bestis honouret hit.

692

ȝet weȝ miracles mony mo
showet in diuerse place,
As I shal showe ȝou er I go
After this pagyn a littel space.

696

But now of clerkis wys tretys
touchyng Cristes natiuite
Speke of now is myn auys,
And as thay sayn now ȝe shul se.

700

*Notandum quod natiuitas Christi fuit mirabiliter facta,
multipliciter ostensa, 7 utiliter exhibita, sicut inferius
declarabitur.*

Now gode is þat ȝe knowe 7 se,
As I shal louely ȝou leȝ,
that Ihesu Cristes natiuite
was done in meruelous maneȝ,

[fol. 10 b.]

Christ's
birth was
marvellous

704

Showet als-so, as ȝe shul se,
mony waies to vs heȝ,
And for gret profit, leue ȝe me,
Mon he bicomē in meke maneȝ.

708

685 MS. born *deleted after* Crist.

Primo fuit mirabiliter facta ex parte generacionis.

in that God
would come
to so poor a
place.

touchyng hym that engendret has,
God hym-self thurgh þe holi gost,
to monnus witte wonder hit was
that he that was of miȝtes most

712

Wold light into so pore a place,
saue only of his gret godenes,
ffor his Godhede so grauntyng grace
he disparaget theñ expres.

716

Unde Apostolus : seipsum exinaniuit formam serui accipiens.

The vir-
ginity of
Mary was
shown in
five ways :

As touching als his moder fre
and the maner of hir gendryng,
vnlike it was, by my leute,
to alle bifore 7 after comyng,

720

ffor maiden ho was euer-more
bifore that birth 7 after suyng,
As I may preue was saide bifore
In þis boke quich I wil myng.

724

ffor by fyue signes shawede hit was
that maiden ho was, moder Mary ;
ffirst wittnes, as boke mynde mas,
the gret prophete Isay :

728

Primo per prophetam : Ecce virgo concipiet 7 pariet filium.

the pro-
phcy of
Isaiah,

‘Se,’ he sais, ‘conceyue shal wel
A maiden 7 beð a child of blis,
his nome clepide Emanuel,
that tkenes, “God with vs”, I-wys.’

[fol. 11 a.]

732

Emanuel, id est, nobiscum deus. Secundo per figuram.

the emblem
of Aaron's
rod

The secunde maner showet is
thas ho was virgine clene 7 cleð,
In figuð 7 tokenyng I-wis
by Aaron ȝerd, as con apeð,

736

ffor, as we reden fer bifore,
In Moises time hym lyuyng,
Aarons zerde, pat drie was thore,
fflorischt pat time in tokenyng

740

That Goddes sone wold be I-bore
of a maiden, as I now myng,
to releue pat weſ forlore,
And monkynde to blis to bryng.

744

*Item dicitur in Ezechiel: vidi portam in domo domini
clausam, et dixit angelo: Porta hec non aperietur, set
clausa erit 7 vir non transiet per eam, quia dominus
solus intrabit 7 egredietur per eam.*

Also þe prophete Ezechiel
sege a zate in heuen ou hegh,
closet hit was swith wel,
that zate þer come nomon negh.

and of the
door in
Ezechiel's
vision,

748

ther told an aungel þe prophet þo,
that zate shuld not oponet be,
ffor thurgh God wold come 7 go,
non oper ther shuld haue entre.

752

That tokenet Marie 7 nomo,
ho was pat zate, leue ze me,
ffor bi hit God con com 7 go,
As þe prophete in gost con se.

756

*Tercio per custodiam.**

Als showet hit was þe thrid way,
that maiden ho was euer-more,
for to Ioseph to kepe hir ay
weddet ho was onely perfore,

the manner
of her
marriage,

[fol. 11 b.] 760

that he mizt kepe hir couenably
7 witnes beſ al of hir dede,
As he by sizt knewe sikerly
And angels warnyng, as I rede.

764

* Written in the margin.

Quarto.*

the experi-
ment of the
midwife,

the furth euidence verrayment
that we witen ho maiden was,
was by expresse experiment
the mydwif preuet in þat plas.

768

ffor, as I told bifore now heȝ,
two mydwyues weȝ with hir al nyȝt,
þat one wold preue ȝif hit so weȝ
that ho weȝ maiden by full insight,

771

And queȝn ho towchet priue plas,
hir honde drien vp onone.
and als hou Ihesu born þer was
ny in what maner wist not one,

776

ffor clos womb conceyuet he was
And clos womb als out he went,
this preues hir maiden ful of gras
by expresse experiment.

780

Quinto.*

and many
miracles.

The fift sadship of knowyng
that Mary maiden was euermore
weȝ mony miracles theȝ showyng,
As I haue told now heȝ bifore,

784

Of temples, images down fallyng,
As told was er his birth full ȝore
by hom þat maden sich knowyng
A thousande ȝeȝ er Crist was bore.

788

Secundo natiuitas Christi fuit mirabiliter facta ex parte geniti.

Bernard wit-
nesses to
Christ's mar-
vellous
birth.

The secund poynt I spak of heȝ,
that Ihesu Cristes natiuite
was done in merueilous maner
towchyng hym-self, as ȝe shun se,

791

* Written in margin.

770 MS. alnyȝt.

that wonderly engenderet was, [fol. 12 a.]
 neuer non sithen ne bfore
 In þat maner, as mynde mas
 saynt Bernard in his likyng lore. 796

*Bernardus: Eternum, Antiquum 7 nouum mirabiliter
 conuenerunt, Eternum, id est diuinitas, Antiquum,
 id est caro ab Adam traducta, Nouum, id est anima
 de nouo creata.*

Bernard beris gode witnes
 that thre merueils fellen in fe?
 quen that Ihesu Crist born was,
 that mich merueil is to he?. Eternum. 800

Thing that neuer hade bigynnyng
 ny neuer-more shal endyt be
 with old thyng 7 newe enioynnyng
 to-geder comen alle thre. Antiquum 7 nouum. 804

The eternal
 was united
 with the old
 and with the
 new ;

Qvat pis to say, expoun wol I,
 I pray 3ou takes hede to hit,
 ffor thester hit is witerly
 but I declare hit to ou? witt. Exponit Eternum. 808

Euer-lestyng thing bout bigynnyng
 verray Godhede calle I may,
 that mynget was to ou? likyng
 with olde thing, as I shal say. Exponit Antiquum. 812

God was
 joined to

Old thing is that flesch 7 blode
 that taken was of a maiden kynde,
 so menget was for monnes gode
 that mater with Godhede, as I fynde. 816

human flesh

The thrid thyng may callide be
 A new soule, then newe wrozt I-wys,
 so clene was neuer non, leue 3e me,
 ny neuer more shal be after pis. Exponit nouum. 820

and a new
 soul.

And thus euerlestyng old 7 newe
to-geder comen quē Crist was born,
And so monkynde new merueyl knewe
that neuer was knowen per-byforn.

824

Coniuncta sunt ad inuicem deus 7 homo, mater 7 virgo,
fides cor humanum.†*

Other oppo-
sites were
united.

Heȝ may mon se to-geder knytt
God 7 mon, moder 7 may,
and also, wonder to monnus witt,
fleschly hert 7 verray fay,

[fol. 12 b.]

828

fful miȝt 7 gret feblenes,
filth 7 fayrnes knyȝt in feȝ,
ffor fairer þenn God neuer thing wes,
ne fouler þenn mon is no mater.

832

Wonderful it was also
that a may conceyue miȝt,
moder 7 maiden both two,
And lengyng maiden day 7 nyȝt.

836

Was neuer þat wonder sene bifore,
that God disparaget so shuld be,
therfore merueil is þe more
he wold so meke hym, leue ȝe me.

840

*Tercio natiuitas Christi fuit mirabiliter facta ex
modo generandi.*

Christ's
birth was
against
nature,
against
reason,

The thrid poynt i-touchid heȝ,
that his birth merueilous was
touchyng hym, with-outen weȝ,
thas þis maner engenderet has.

844

ffor his birth was agaynus kynde,
a virgyn to conceyue a wyȝt,
agaynus resoun, als [I] fynde,
flesch to conceyue God almiȝt,

*Contra
naturam.*

*Contra
rationem.*

848

* Written in right-hand margin. † Written in left-hand margin.

Agaynus vsage of wommon,
Bout pyne to beþ, I merueil most,
the furth thing that I wonder on,
to conceyue thurȝe þe Holi Gost.

Contra consuetudinem.

and against
custom.

de spiritu sancto. 852

floʊr maner God made mon I-wis,
As seynt Austyn makes mynde.
the first maner that was tys
er that engendryng was or kynde,

*Primo sine homine
7 femina vt Adam.*

God made
human
beings in
four ways :
without man
or woman,

856

As Adam made was of þe clay
And ȝyuen gost 7 lif also.
the secund maner, as I say,
As Eue was made onon riȝt tho,

[fol. 13 a.]

*De homine sine
femina vt Eua.*

from man
without
woman,

860

fior of þe mon taken ho was
quyl that he lay þer slepyng,
that kyndly luf 7 eke solas
shuld be bitwene hom heþ lyuyng.

864

The thrid maner is kyndly
And comune vsage al day sene,
of mon 7 wommon witerly,
As alle meñ engenderet bene.

*De femina 7 homine
vt consuetudinis vsus.*

from man
and woman,

868

The ferth makyng is, as this day,
of wommon comyng bout mon,
As Crist was born 7 God verray,
that most is forto merueil on.

*De femina sine
viro vt Christus.*

and from
woman
without
man.

872

*Nota quod natiuitas Christi fuit multipliciter ostensa,
vt patet infra per creaturas ipsam cognoscentes.*

The secunde principal poynt is tys,
that showide was his natiuite
In mony maner, nothing amys,
As ȝe shyn heþ now of me.

Christ's
birth was
made known

876

*Ostensa est natiuitas Christi per omnes genera
communes creaturarum.**

by all
creatures :

Showet it was forsoth i-ways
by creatures of iche degre,
that both gostly 7 worldly is,
As 3e shal ful sone se.

880

*Quedam creatura habet tantum esse, sicut pure corporea.**

(1) lifeless
matter,

Sum creatur has beyng
wyth-out vertu any more,
As ston 7 erth 7 sich thing,
that neuer hade lyuyng heȝ bifore.

884

*Quedam habet esse 7 viuere, sicut vegetabilia.**

(2) plants,

Sum creatures han beyng,
that lif han but felyng none,
As trees, erbes on erth groyng
moun nother speke ne fele ne gon.

888

*Quedam habet esse, viuere 7 sentire, sicut animalia.**

(3) animals,

Sum han beyng, lif also,
and felyng als, as bestes han,
saue monnus wit has non of tho,
saue fle for fert lest thay be tan.

[fol. 18 b.]

891

*Quedam habet esse, viuere, sentire 7 disc[erne]re verum,
vt homo.**

(4) men,

Sum han beyng, lif by kynde,
ffelyng 7 discrecioun,
As mon has, takes this in mynde,
As I declaȝ wil by resoun.

896

and
(5) angels.

Sum han felyng, lif, beyng,
discrecioun, vertus mony moo
And gostly vnderstondyng,
As angels han 7 non oper so.

900

* Written in margin.

By all þes creatures, as þis day,
 Ihesu Cristes natiuite
 was showet, as I shal sone say,
 by diuerse miracles, leue 3e me.

904

*Primo per creaturam que tantum habet esse.**

As to þe creatures, in gode fay,
 that beyng han, as erth 7 ston,
 that þai knew Goddus com verray
 Preue I may 7 þat onon.

(1) Earth
 and stone
 felt God's
 coming.

908

And þat was showet apertly
 by temples 7 images fallýng doun
 In Rome, as heȝ bifore saide I,
 And als mony an-other toun.

912

And als, sich creatures witerly
 knewen God at his passioun,
 ffor stones cleueden wonderly,
 At his deth as men rede moun.

916

Als we reden, long bifore
 In þe Olde Testament
 the prophete Ieremie told ful 3ore
 In-to Egipt quen he went

Jeremiah
 had
 prophesied :

920

That quen a maiden a child hade bore,
 hor maumetry that þer was lent
 shuld falle doun both las 7 more,
 As fel this time verrayment.

924

ffor, as we reden in story,
 quen Mary flagh to Egypt londe,
 then was fulfilled þat prophecy
 that I to specify now wol fonde.

[fol. 14 a.]

928

* Written in margin.

907 MS. b deleted before verray.

*Ecce dominus ascendet super nubem leuem, 7 ingreditur
Egiptum, 7 corruent simulacra Egipti a facie domini
exercituum.*

- 'When God comes to Egypt,
'Se,' sais þe prophete, 'God shal stegh
upon a list cloude 7 a bryzt
And entre into Egypt hegh
merueiles to meue with mayn 7 myzt. 93²
- all idolatry shall cease.
'And quēn he comus al mavmetry
Shun be mouet, tas this in mynde,
ffor hym quēn he wil thider hy
that is verray kyng of kynde.' 93⁶
- And as þe prophete saide i-wys,
quēn Ihesu entret Egypt inne,
hor mavmetry þeñ ferd amys
And fellen doun as haue I wy[nne]. 94⁰
- The Egyptians made an image of a maiden with her child and worshipped it.
But quēn þe prophet Ieremye
hade propheciet hit shuld so be,
Men of Egypt wenten in hie
And maden an image, leue 3e me, 94⁴
- A maiden in arme a child beryng,
And in hor temple setten hitt,
And þat ilk ymage old 7 3yng
honouret hit with al hor witt. 94⁸
- Dark night became light;
Also þat nyzt þat Crist born wes,
ffirst it was ryzt a thester nyzt,
but at his birth ful gret bryztnes
And thesternes so turnet to lyzt. 95²
- a spring flowed with oil;
In Rome als, as bifore saide I,
A walle sprong oil al þat day,
so I may preue scilfully
Al dede thing knewen hor god verray. 95⁶
- and the heavenly bodies recognized his coming.
Heuenly creatures eke also
that han beyng 7 no lyuyng,
As sonne 7 mone both two
And sterres in þe list schynyng, [fol. 14 b.] 96⁰

940 MS. wys.

950 MS. atester.

knewen God queñ he was born,
for about þe sunne was sene
A cercle, as I tolde biforne,
A maiden þer-iñ, bout wene,

964

Thre sunnes opon þe firmament,
A sterre, was neuer non so cleȝ,
that to þe kynges þer þai weȝ lent
In maidenus liknes con aȝeȝ.

968

Thus heuently creatures, as say I,
that dede weȝ knewen his comyng.
And erthlie also, in gode fay,
that neuer hade gost ne lyuyng.

972

*Secundo ostensa est natiuitas Christi per creaturam
que habet esse 7 viuere, sicut plante 7 arbores.*

The secunde maner, as I say,
Cristes birth wel knowen was
with þat creatuȝ, in gode fay,
that beyng 7 lif only has,

(2) Plants
knew their
God :

976

As trees, herbes 7 sich thing,
that lif han, but felyng non,
lif by greneschyp 7 growyng,
but nouther to fele, speke ne gon.

980

And that þai knewen hor God verray,
shewide hit was apertly,
fior vynes of Engade al þat day
walleden out bawme continuely,

vines of
Engedi
flowed with
balm

984

florischiden, beren fruyt in fay,
queñ Crist was borne al sodaynly,
that meñ þer wonyng mony a day
wonderet, I shal say þou qvy.

and bore
fruit
quickly.

988

fior thre thinges agaynus kynde
shewide þat day expressly,
that wonder is to haue in mynde,
sane only Goddus grete mercy.

It is against
nature for

992

D

- trees to bear
fruit out of
season, The first, þat trees þat time of 3eṛ [fol. 15 a.]
or erbe ouper shuld leuet be,
ffor mony a vyne þer fruyt beṛ,
that wonder siȝt it was to se. 996
- vines to give
forth balm, Another wonder als was heṛ,
that bavme come out of þe vyne tre,
saue only God wold hit so weṛ,
In signe of his natiuite. 1000
- or plants to
blossom and
have fruit in
an hour. The thrid wonder hit was tys,
thay sprongen weṛ so sodeynly,
ffor las þeñ in an houṛ i-wys
thay burionut 7 leuet apertly, 1004
- And beren fruyt eke also.
thus knew þat creatuṛ God almyȝt
that beyng 7 lif hade both two,
but nouthur felyng, wit ne siȝt. 1008
- Tercio per creaturam que habet esse, viuere, 7 sentire,
ut animalia brua.*
- (3) Animals
bore
witness: Tho thrid maner as I eṛ tolde,
his birth was shawed to old 7 ȝyng
by creatures, as hym-self wold,
that haden beyng, lif 7 felyng, 1012
- As wilde bestis han i-wys,
the quich, I may wel preue 7 say,
Goddess birth nothing amys
was knowen 7 showide as tys day. 1016
- the ox and
the ass knelt
down; ffor as I saide bifore now here,
the ox and þe as þat þer weṛ lent,
queñ þat Mary Ihesu beṛ,
honouret hym in hor entent, 1020
- Knelyng down, as beris wittnes
Eusebius in his boke oright,
As fast as Crist þer born wes,
riȝt in Ioseph 7 Mary siȝt. 1024

Ensebius says eke also,
A littel bfore pat Crist was born,
Plogh-men erit in a feld tho,
the exen speken hom biforn,

[fol. 15 b.]

oxen
plowing
prophesied :

1028

Homines deficient segetes proficient.

And saiden pat folk shuld faile i-wis,
And cornes shulden encres oryght,
bi quich I vnderstonde wel this
that I shal say 3ou sone in higt.

'Folk will
fail and corn
increase.'

1032

The folke pat pai saide shulden faile
mytten wel be Iewes wyterly,
ffor to hom ordeynt was trauaile
At Cristes come be prophecy,

This referred
to the Jews,

1036

As I saide a littel byfore
that Iacob told at his deth-day
Iewes blode shuld last euer-more
til Cristes come put hit away,

1040

Non auferetur sceptrum de Iudac &c.

Therefore be exen in pe plogh
saiden pat mon shuld faile in fay,
And qry corn shuld do gode i-nogh
declare I wil her more verray.

for they can-
not make
corn grow.

1044

I fynde pis writen in boke i-wys
And knowen also is 3et pis day
with trauailet men pat han sene pis,
the quych I shal ful sone say,

* Nota.

1048

That fro pat time Crist suffret payn
And deghet opo pe rode tre,
Iewes haden neuer myzt ne mayn
to norisch corn in no cuntre,

1052

* MS. Written in left-hand margin.

1031 MS. biquich.

1037 MS. alittel.

And als sithen þei disperpoilet wer
ffrom thethen into diuerse place,
thai myzt neuer raise in no mane
corn þer Iewes wonyng wace,

1056

So that a mon may sothly se
that of þes exen prophecy
was fulfilled, as thinkes me,
afterward ful fullily.

[fol. 16 a.] 1060

*Quarto per creaturam que habet esse, viuere, sentire
7 discernere, vt homo.*

(4) Men
knew of his
coming

The furth maner, in gode fay,
shewide was his natiuite
by creatur þat haue may
ffour prerogatiues, 3e shun se,

1064

that is to wit, forsoth i-wys,
beyng, lyuyng 7 felyng,
discrecioun also þe furth is;
that nas non oper erthly thing

1068

Saue only mon þat has þes all,
the quich knew his birth, as say I,
no creatur, so fair me falle,
saue angel knew so verrayly.

1072

ffor to mon profit most hit myzt,
therfore hit semet he shuld knowe
Cristes come by verray sight
And signe, as I shal fully showe.

1076

by prophecy, ffor first mon knewe by prophecy
that Crist wold come into our kynde,
And quen he comen was in hy,
signes showen, as I fynde,

1080

1060 *At the head of the page : De natiuitate christi.*

Right as I haue tolde bifore,
to emperou?, to kynges thre,
that seggen thing was told ful 3ore
And tokenynges quen pat comen was he.

and by signs
to the em-
peror and
the three
kings,

1084

And the emperou? made onon
that he segg knowen in pat cite,
the kynges to Crist as pai conen gon,
als maden hit opun, leue 3e me.

who spread
the news.

1088

So that to mon, with-outen drede,
showide hit was most opunly,
And mon forth showide hit, as was nede,
to conferme olde prophecy.

1092

*Quinto per creaturam, que habet esse, viuere, sentire,
discernere 7 intelligere, vt Angeli.*

Now wil I telle pe fift maner
how Cristes birth was made aperte
by heuenly creatu? to vs her,
both in house 7 in deserte,

[fol. 16 b.]

(5) Angels
testified:

1096

The quich creatu? has beyng,
lif, felyng 7 discrecioun
And gostly vnderstondyng
more then aft bifore moun,

1100

And tho ben angels verrayment,
ffor thay moun knowe pat nomon may,
how thay knew God omnipotent,
In mony maners I shal say.

1104

ffirst quen he was born onon,
the sheperdes wakyng, rede we,
An angel come 7 bad hom gone
to Bethleem Ihesu forto se.

one told the
shepherds,

1108

1089 MS. leue 3e me *deleted after mon.*

and many
joined in the
song;

And queñ pat angel pronouncide hade
Ihesu Cristes natiuite,
other of his birth conen glade
And songen with gret solemnite,

1113

Melody mich noumbre made,
As gorpelle witnes, leue 3e me,
of sich song shuld neuer mon sade,
And quat pai songen 3e shun se.

1116

*ffacta est cum eo multitudo celestis exercitus laudantium
deum 7 dicentium: Gloria in excelsis deo &c.*

an angel
appeared to
Octavian
and Sybil,

To Octouian eke also
An angel speke apertely,
queñ pat Sibille showet hym tho
the sterre, as heȝ bifore saide I,

1120

and to the
three kings.

And also to þe kynges thre
An angel come at hor praiere
And bad hom go into Iudee,
theȝ born was Crist with-outen weȝ.

1124

Mony an-oper time also
As we reden in story,
Angels comen to mony mo
his birth pat time to certify.

[fol. 17 a.]

1128

Tractatus Bernardi de natiuitate domini.

Man had
three mis-
fortunes:

Saynt Bernard spekes witerly
And saide thre myschefs monkynde hade,
er God of vs wold haue mercy
And mediacioun mekely made,

1132

birth, life,
and death.

In birth, in lif, in deth also,
ffor birth was ay in wruchidnes,
the lif in trauaile 7 gret wo
ffro bodily deth to heff expresse.

1136

But þen Crist at his comyng
 agayn thre poyntes of any
 monkynde of bale forto bryng
 ordeynt thre poyntes of remedy.

These Christ
 cured

1140

fior born he was of a wommon,
 And lifde thre 7 thrytty ȝer,
 deȝet also þe rode opon,
 so fullide he* thes thre poyntus heȝ.

by his
 human
 birth, his
 life of 33
 years, and
 his death on
 the cross.

1144

His birth clanside oures tho,
 his lif enfourmet vs in þe fay,
 his deth destriet the deul ouȝ fo
 And wan vs lif þat lastes ay.

1148

Austyn sais also wel this,
 that ouȝ first faders pryde
 with meknes of Crist i-wys
 was helet, nys not forto hyde.

Adam's pride
 was healed
 by Christ's
 meekness:

1152

fior Adamus pride agayn God was
 And to hym come 7 herre þen he,
 As I declar wol in þis plas,
 that thes moun stonde wel aft thre.

1156

Agaynus God hit was i-wys,
 queȝ mon so wroȝt agayn his wille,
 of that tre to ete amys
 that was defendet hym to com tille.

[fol. 17 b.]

for Adam
 opposed God
 in eating of
 the tree;

1160

to God come also his trespas,
 for godhede to haue wilnet he
 to trist þe deul al in that cas,
 that heght hom Goddes forto be.

he trusted
 the devil
 rather than
 God;

1164

Dixit serpens: Eritis sicut dii.

herre þenn God he wilnet also,
 In-als-mich as was his powerȝ,
 to coneit thyng defendet hym tho,
 And that he myȝt noway come neȝ.

and he aimed
 to be higher
 than God by
 wishing for-
 bidden
 things.

1168

1144 MS. he by thes.

1147 MS. d deleted before the.

Crist meket hym theñ agayn þes thre
 In burth, lyuyng 7 deth also,
 ffor mon was Adam, mon was he,
 but godhede with þat wayuet ouȝ wo.

1172

De circumcissione domini nostri Ihesu Christi.

The cir-
 cumcisi-
 on
 should be
 honoured

Now speke sumquat I wil heȝ
 of Cristes circumcisioun,
 qvi hit was don þat ȝe moun heȝ
 that listen now to my lessoun.

1176

for the oc-
 tave of the
 nativity,

Thre skilles I fynde in gode fay
 wherfore þis fest shuld honouret be,
 the first for hit is eght day
 of Ihesu Cristes natiuite,

1180

for the
 christening,
 and for the
 shedding of
 blood.

The secunde eke, ȝe knowe may,
 Is gyuyng of nome, leue ȝe me,
 the thrid blode-shedyng, soth to say,
 that for mon-kynde first shed he.

1184

Christ's
 octave
 should be
 celebrated
 like the
 saints'.

As to þe first, I may wel preue,
 sithen seyntes festes honouret ben
 Aght days to-geder, his forto leue
 vnskilful siȝt hit weȝ to sene;

1188

Sithen þat he is most of myȝt
 And of alle seyntes hede 7 souerayn,
 to reuerence his day hit is ryght
 And mensk hit most with al ouȝ mayn.

[fol. 18 a.]

1192

He was
 given three
 names:

The secunde skil is sikerly
 qvy we honouren þis day,
 for nomet he was witerly,
 As Goddes mouth bifore con say.

1196

Hodie impositum est ei nomen, quod os domini nominavit.

the first is
 God's son,

Bernarde witnes, as rede I,
 thre nomus he hade, þat nys no nay,
 Goddis sone one is sikerly,
 Crist 7 Ihesus, þes thre in fay.

1200

Distinctio nominum, Et primo quare dicitur filius dei.

Goddes son he callide is
In þat he come from heuen doun
And mynget godhed noȝt amys
with monhede, as ȝe leue moun.

because he
came from
heaven and
mingled god-
head and
manhood.

1204

ffor from þe faders maieste
out of hym-self he doun was sent,
therfore he may wel callide be
Goddes son omnipotent.

1208

And al-thagh in one trinite
thre persouns ben to-geder lent,
þe goddhede is with alle thre
enterlie, takes in ȝour entent.

1212

De secundo nomine, quare dicitur Christus.

Crist callid he is als, bout lesyng,
that is to say, with crem anoynt,
ffor prophet, champion, prest 7 keng
I may wel preue hym by þis poynt.

The second
name,
Christ,
means
anoointed :

1216

In olde time þe vsage was
thes four persouns anoynt to be,
And preue I may al in þis plas
that alle þes four offices has he.

1220

ffor prophet he was truwe 7 verray,
As preues þe holi euangely,
for er he deȝet þe sext day,
thes wordes he saide in prophecy :

[fol. 18 b.]

as prophet
he foretold
the destruc-
tion of
Jerusalem ;

1224

Non relinquetur in te lapis super lapidem.

Quen he come to that cite
Ierusalem þer he was dede,
remyng on hit þer saide he
thes wordes with a ruful rede,

1228

That destruyet hit shuld be,
 As bifelle after fifty ȝeȝ,
 for folk þer wonyng couth not se
 hor God comyng hom so neȝ.

1232

Of this mater, leue ȝe me,
 heȝ-after I shal say more cleȝ
 In his passioun, that alle ȝe
 moun witt hit was so bout weȝ.

1236

* *Quod dicitur pugil.*

as champion
 he overcame
 the devil;

And for his duȝty dede doyng,
 champioun call hym als I may,
 the deul ouȝ enemy ouer-comyng,
 thurgh deth he deȝet on Gode Friday,

1240

ffor ouȝ forme-fader 7 his of-spryng
 he raft the deul in gode aray,
 therfore as champioun wel feȝtyng
 Anoynt hym fel to be in fay.

1244

* *Quod dicitur sacerdos.*

as priest he
 comforted
 the people;

Prest also in recounselýng
 his peple þat was put away
 to langour out of gret likyng,
 hom he releuet as prest verray,

1248

And to his fadir agayn con bryng
 hor saules, that lorn weȝ, soth to say.
 As verray prest thurȝe his prechyng
 to þe ioy þat lastes ay.

1252

* *Quod dicitur rex.*

as king he
 gave healing
 to the sick
 and afflicted.

Kyng also I may hym calle,
 ffor ȝiftes þat he ȝaf largely
 to alle that to þe faith wold falle
 And mekly ask of hym mercy,

[fol. 19 a.]

1256

* *Written in margin.*

Blynde hor sizt, deue heryng,
mesel men 7 out of mynde,
halt 7 croket, to haue knowyng
that he was verray kyng of kynde,

1260

To dede he gaf gost 7 lyuyng.
harde it weȝ one sich to fynde,
kemp or cayse[r], clerk or kyng,
one sich bonde forto vnbynde.

1264

Syn alle kynges þat euer weȝ
myȝt not ȝif one of alle tho,
I may preue that his powerȝ
passes alle oþer þat can do so.

1268

* *Quare dicitur Ihesus.*

The thridde nome Ihesus it is
that hym was ȝyuen þis ilk day,
And bfore also i-wys,
As I shal ful sone say.

Jesus, the
third name,
means
saviour:

1272

Ihesus is as mich to mene
As saueour of all mon-kynde,
declaȝ it I wil more clene
In thre maners, as I fynde.

1276

ffirst saueour he may callide be,
ffor he to saue hade ful powerȝ,
sythen godhede, monhede, leue ȝe me,
In his persoun weȝ both in feȝ.

he had full
power to
save,

1280

ffor deede suyng also is he
saueour callide skylfully heȝ,
As ȝe shun more cleȝly se
ȝif ȝe wil listen 7 of me leȝ.

and his acts
were those
of a saviour.

1284

* *Hoc nomen impositum est ei ab eterno.*

In-als-mich as he callide is
saueour for miȝt þat he has,
hit semus þis nome was ȝyuen i-wys
to hym er world bygynnyng was.

[fol. 19 b.]

This name
was given
him at the
beginning of
the world,

1288

1263 MS. caysel.

* *Written in margin.*

as John's
gospel
witnesses ;

ffor as sayn Ion berys witnes,
bigynnyng his euangely,
As I in Latyn heʒ expresse
Apertly thenke to specifye:

1292

In principio erat verbum &c.

He sais pat at te bygynnyng
Goddess sone, pat is saueour,
was with God in hym beyng,
And he God als in full honour.

1296

** De impositione nominis per angelum.*

Gabriel
called him
Jesus at the
annuncia-
tion ;

Also at his doun-comyng
from heuen to erth forto be mon,
he callide was saueour 7 kyng,
And how I wil telle, as I con.

1300

Gabriel Mary gretyng
bad hir do pat ho leuet on,
And call hym Ihesus at hir beryng,
then secunde time his nome bigon.

1304

De impositione nominis per Mariam 7 Ioseph.

and Mary
gave him the
name at
the cir-
cumcision,

The thrid time, quen he was borne,
Ihesu callide he was i-wys
of Mary, as ho knewe biforn
of Gabriel nothing amys.

1308

And that nome ȝyuen was as þis day
when pat he circumciset was,
riȝt as at fologht now in fay
childer ar nomet in ich plas.

1312

** Quod dicitur saluator in actu.*

because of
the deeds he
was to do.

ffor his dede salueour eke also
callide he is ful skilfully,
for bot his dede hade holpen tho,
noȝt hade auaillet his maistry.

† Nota.

1316

* Written in margin.

† Written in margin at left.

Quat serues mon, now takes hede,
 A vertu ȝyuen to worch with-al?
 but he wil profre hit forth in dede,
 that vertu serues of ful smal.

[fol. 20 a.]

1320

Therefore fully to fulfille
 that God ordeynet at bygynnyng,
 Mary, as was Goddes wille,
 gaf hym þat nome at hir beryng.

1324

In fulle significacioun
 that with þat flesch saue vs wold he,
 that he toke with deuocioun
 of Mary forto make vs fre.

1328

So that preue wel we moun
 by thes ilke skilles thre,
 Ihesus was ȝyuen hym by resoun
 to nome er made was stone or tre.

Since the
 name of
 Jesus was
 given him
 three times,

1332

And eft queñ he conceyuet was
 Mary was beden by Gabriel
 to calle hym Ihesu ful of gras,
 As ho did, nys not to concele.

1336

The thrid time that nome he has,
 As this day ȝyuen hym for ouȝr hele,
 As Luke in his boke mynde mas,
 to wayue ouȝr wo 7 wȳn vs wele.

1340

Now sithen that God at bygynnyng
 this nome gaf to his sone by ryght,
 After by Gabriels gretyng
 queñ that Crist in ouȝr lady light,

1344

The thrid time in confermyng
 the worde þat ȝore God hym bihyȝt,
 this nome Ihesu, to my thinkyng,
 shuld vertuose be and mi[ch] of myȝt.

it must have
 great virtue.

1348

1338 MS. here *deleted before hele.*1347 MS. *hy deleted before my.*1348 MS. *miȝt of myȝt.*

Tercio de sanguinis effusione.

Jesus shed
blood for us
five times:

The thrid poynt was blode-shedyng,
that he for vs shed as this day,
to showe *per*-by a bygynnyng
that shede hit ofte he was in way.

[fol. 20 b.] 1352

Quod quinque vicibus sanguinem suum pro nobis fudit.

ffyue sith I fynde his blode he shed
ffor vs, as I shal sone say.
at his birth, the first was this day queñ he bled
In crach 7 childhode as he lay,

1356

A gode bigynnyng *per* he mas
to forbie vs with his bl ,
ffor old laze that thenne vset was
ffulfille he wold, þat frelie fode.

1360

at the bloody
sweat,

The secunde time that blode shed he
was bifore that he was tane
with Iewes, as wel reden we,
when his gret passioun bigan,

1364

ffor queñ he hade made mavnde
with his disciples euerychone,
Into a 3erde þeñ went he
And alle pai, as witnes sayn Ion,

1368

And *per* he praiet in gret tristesse,
that blody swote from hym ran down,
In-as-mich as he mon wes,
for drede of his gret passioun.

1372

Lucas in euangelio: Et factus est sudor eius, velut gutte sanguinis decurrentis in terram.

And that blode-shedyng sikerly
was for desir þat he hade tho
Monnus saule forto forby,
And wȳn þat weȳ in sorow 7 wo.

1376

The thrid time he shed his blode
was quen he scourget was i-wys
to make tho þat weŕ gylty gode,
worthily 7 noȝt amys.

at the
scourging,

1380

The furth time of his passioun,
queñ he was nailet to þe tre,
ther was þe prys for vs laide doun
that he fulfild to make vs fre.

at the nail-
ing to the
cross,

[fol. 21 a.]

1384

The fift time als, in gode fay,
that he bled for monnus dede,
was quen þat he on Gode Friday
on croys his hert-blode con shede,

and at the
piercing of
his side,

1388

And that blode-shedyng verrayment,
when his hert so percide was,
is callide þe holi sacrament
that broȝt vs fully to his gras.

1392

Blode 7 water witerly
out of his hert he shed þat day,
blode monkynde to forby,
And water ouŕ sȝn to wassh away.

when the
water
mingled
with the
blood

1396

And þat water may signifye
that thurgh fulloght, in gode fay,
Adam sȝn þat did vs nye
with water is slekkt, soth to say.

meant that
sin is to be
cleansed by
baptism

1400

Thus turnet is þe sacrament
circumcisioun vset ȝore
to fulloght, sithen þat Crist vs kent
In signe þat we weŕ thral bfore

rather than
by cir-
cumcision,

1404

Thurȝe sȝn, tille God his son had sent
to wasch all þat vnworthy wore
with water þat from his hert went,
then circumcisioun last nomore,

1408

1408 MS. nomore.

But fulloght vset in tokenyng
that, riȝt as Crist shed water cleȝ,
so with water at ouȝ comyng
he wold þat we so washen weȝ.

1412

* *Quare circumcisio data fuerat.*

Circumcision
was given to
Abraham

Now ȝe shyn wit þe cause qvy
Circumcisioun ȝyuen was,
takes hede al þis company,
hit may do gode ȝif ȝe haue gras.

1416

ffor mony causes þat sacrament
to Abraham first ȝyuen was,
As God hym-self wel to hym kent,
he did first nothing amys.

[fol. 21 b.]

1420

because
he was
obedient,

One cause, as clerȝus sayn verrayment,
Imong oȝer may wel be þis,
sithen Adam was inobedient
And thurgh hit lost þat grete blys,

1424

Abraham, þat obedient was
to God fully in alle thing,
shuld plesse hym 7 gete his gras
to fulfille wel his bidding.

1428

and believed
that Christ
should be
born of his
seed.

ffor sad bileue eke also
that Abraham hade in Goddes hest,
queȝ he a son biheght hym tho,
the lif of quych shuld ay lest

1432

Til Crist come to keuer mon-kynde,
and that Crist born be of his blode
the deules bonde forto vnbynde
and turne monkynde to mich gode,

1436

By quich barn shuld blesside be
Alle naciouns, þat nys no nay,—
ffor Abraham leuet þis, deȝ was he
to God al after his lif-day.

1440

* *Written in margin.*

Alia causa quare circumcisio data fuit.

An~~o~~per cause assignet is
 qvy circumcisioun ordeynt was,
 to know þat folk fully for his
 ffrom peple of alle o~~pe~~r plas.

By this sign
 God knew
 his people.

1444

In þat stid of þe flesch also
 God bede þat sacrament don shuld be,
 for God wold mon shuld suffre wo
 ther-as temptacioun most hade he,

Man must
 feel pain in
 payment for
 his sin.

1448

And als for Adams grete offenses,
 quēn he trespass to God almyȝt
 by so grete inobedience
 his biddyng noȝt to do oright

[fol. 22 a.]

1452

In that membre, leue ȝe me,
 he felide first temptacioun
 quēn he hade eten of that tre
 thurgh þe deul 7 his tresoun,

1456

Therefore thagh mon so pynet be
 In þat membre, hit is resoun,
 sithen in þat membre first knewe he
 sȝn 7 þerto sone was boun.

1460

ffor sithen Adam vnbuxum was
 And did agaynus Goddes wille,
 Abraham ful of buxumnesse
 ffor his default most nede fulfille

1464

Al maner poyntes of meknes
 Goddes wrath so forto stille,
 And in þat plas beȝ signe expres
 that first greuet hit forto grille.

1468

Quare circumcisio fuit octauo die petrino cultro.

The sacrament don was þe aght day.
 And also with a swaret stone,
 ffor in þe aght eld, in gode fay,
 shyn rise fro deth to lyue ichone.

Circumcision
 is on the
 eighth day
 as resurrec-
 tion is to be
 in the eighth
 age.

1472

1472 MS. lyue to *deleted* after fro.

E

A stone
knife was
used because
Christ was
called a
stone.

And theñ thurȝe Crist þat callide is
A stone in bokes of holy writt,
Al sȳn þat mon has don amys
that stone Crist away shuld kytt,

1476

And make alle sauēt men so clene
that þer com no corrupcioun,
theñ may that callid be, as I mene,
the secounde circumcisioun.

1480

But takes hede now I ȝou pray
one certayn poynt til I declare,
þat I speke of bifore in fay,
And ȝet þat speche nyl I not spaȝ.

[fol. 22 b.] 1484

*Quod sex sunt etates seculi, septima morientium, octaua
resurgentium.*

Besides the
six ages
there are
two more,

Sex eldis I fynd in world þer weȝ
and þer nemmet I no mo,
And in þis skyl þat I saide heȝ
to hom I teȝet oȝer two,

* Nota.

1488

death and
the general
resurrection,

Of qvich two deth is þat one.
that oȝer general risyng,
In qviche elde we euerychone
shyn come bifore † þat heghest kyng,

1492

when Christ
shall iudge
us to bliss
or woe.

Ihesu Crist, þat callet ys
a stone, 7 circumciset be,
that is to wit forsoth i-wys,
be hym clanset alle be we

1496

Of that we han done heȝ amys,
And thurgh penaunce made wel his gre,
but tho that wold noȝt be hys
to pyne euer-lestyng, leue ȝe me.

1500

1475-6. MS. reads these lines in reverse order, but marked for transposition.

* Written in the margin at left.

1492 MS. bifore repeated.

*Alia causa quare circumcisio fiebat octaua die. Raby
Moyses.*

Anoper skil I wil now say,
As raby Moyses beris witnes,
qverfore ay the eghtide day
circumcisioun 3yuen wes.

On the
eighth day

1504

ffor the child als tender is
Aght days after hit is born
As in þe moder wombe i-wys,
quen hit was þer-iñ biforn,

the child is
still as
tender as
the day he
was born.

1508

And then encreces more 7 more
In strength 7 stifnes day for day,
[Go]d ordeynt penaunce wel þerfore
hym forto suffre in gode fay.

1512

*De epiphania. Epiphania dicitur ab epi, quod est supra, 7
phanos, apparicio, quia tunc desursum stella apparuit
siue ipse Christus per stellam.*

Now speke we of þe Epiphany,
that lewet men callen þe twelf day,
how hit was ordeynt 7 for-qvy,
diuerse skilles I wil now say.

[fol. 23 a.]

Epiphany or
the 12th day
is honoured
for four
miracles :

1516

ffor four myracles wel I fynde
this holi fest mich honoures is,
that I wil myñ to haue in mynde
that 3e moun honour hit not amys;

1520

As this day thre kynges of kynde
worshipeden Crist forsoth i-wys,
baptiset he was als to vnbynde
ouñ bale 7 bryng vs into blys,

the coming
of the three
kings,
the baptism,

1524

Water he turnet into wyn
In a toun in Galile,
that was brogt to architryclyne
fforto assay þerof 7 se,

the turning
of water
into wine,

1528

1511 MS. And.

1526 MS. atoun.

and the feeding of 5,000.

fyue thousande men in wildernes
with fyue looues of barly-brede
And two fisches pat he couth bles
he fed, 7 ȝet twelfe lepis lede

1531

Of relif pat *per* laft wes,
thus sauēt he hom þai weſ not dede,
And to þat peple shewide expres
verray signe of his godhede.

1536

* *Nota tempus in quo facta sunt*

✓ The three
kings came
on the 13th
day after his
birth;

Now wil I telle apertly heſ
quat time ich miracle so don was,
And specifye in quich ȝeſ,
er I in mater firre pas.

1540

29 years
later he was
baptized

In Bethleem qven Mary hym beſ,
the thritten day, nomore ne las,
honouret with kynges he was heſ
lying bitwene an ox 7 as.

1544

After pat nene 7 twenti ȝeſ
In the thritty bigynnyng,
the thritten day, with-out weſ,
baptijet was Ihesu heuen kyng,

[fol. 23 b.] 1548

Erat enim incipiens quasi annorum triginta, ut dicit Lucas.

in the
Jordan

In flem Iordan þis ilk day,
And on hym liȝt þe Holi Gost
And faders voice als herd in fay
from heuen blis *per* he is most.

1551

when the
Holy Trinity
appeared,

So that I may sothly say
this day þe holi Trinite
shewide hym hole as God verray,
And eke also in persouns thre.

1556

* *Written in the margin.*

- for quēn he spak from heuen blis
And saide, 'my louede son is heȝ,'
the faders voys was herde i-wys
And so by speche he con aperiȝ,
1560
The son also in flesch 7 blode,
the Son,
that baptizet was in water cleȝ,
Aperide þer for monnus gode
verray God 7 mon in feȝ,
1564
the holi Gost on hym con light
In liknes of a dovue i-wis,
thus shewide hym verray God almyȝt
In thre persons þat on God is.
1568
*Et ob hoc vocatur hoc festum theophania, a theos, quod est
deus, 7 phanos, apparicio, quia tunc deus trinitas
apparuit, Pater in voce, filius in carne, spiritus
sanctus in columbe specie.*
On a Sondag was don þis dede,
* Nota. On Monday
And Monday suying bigan he he began his
his fourty days fastyng, fast,
In boke as sothly rede we,
1572
And fiftene kalende of March mone
and ended
he endet his fasteng, in gode fay, it on the
so to desert was lad ful sone 15th kalend
And temptide with Sathan, soth to say. of March.
1576
Tercium miraculum, de Aqua in vinum conuersa.
The next 3eȝ after þis suying,
Next year
this selue day, as leue 3e me, [fol. 24 a.] he turned
Wyne wontide at a weddyng water into
in a toun of Galile, wine;
1580
And thurgh his moders mynnyng
water to wyne þer turnet he,
this is þe thrid cause bout lesyng
qvy that þis day thus honour we.
1584
*Et ob hoc vocatur Bethfania, A beth, quod est domus, quia
in vero miraculo facto in domo verus deus apparuit.*
* Written in margin at left. 1580 MS. atoun.

* *Quantum miraculum, de quinque milibus hominum
satisfactis in deserto.*

a year later
he fed 5,000
men in the
desert.

This ilk selue day also
next 3er after þen suyng,
God fed fyue thousand men 7 mo
In desert with littel thing,

1588

With loues fyue 7 fisches two,
As I saide at bygynnyng,
Ihesu was olde of 3eris tho
two 7 thretty bout lesyng.

1592

*Et ob hoc vocatur hoc festum phagephagya A phage,
quod est bucca siue manducare.*

* *Quare magi Ierusalem venerunt ad honorandum
Christum. Iohannes Crisostomus.*

The cause of
the three
kings'
coming.

Now go we to ouȝ first matere
And of þes kynges speke we
And cause original 3e moun heȝ
qvy þai comen into Iude,

1596

To honour Crist þat Mary beȝ,
the certeyn cause heȝ 3e shyn se,
to make ouȝ wittes more cleȝ,
And leue þat hit so wel myȝt be.

1600

We read in
Numbers

We reden in a boke i-wys
of þe Olde Testament
that Numeri wel callide is,
the furth of Bible verrayment,

1604

that Balaam
lived in
Moab's land.

A clerk ful coynt þer was wonyng
In Moabs londe, that cald was
Balaam, þat in a coniuryng
of deules ful mich power has.

1608

* *Written in margin.*

That ilk tyme Iewes wer
 Goddes peple and most of prys
 and to hym no folk half so der.
 whil thay did wel and wold be wys,

[fol. 24 b.]

The Jews
 were God's
 people.

1612

And trespasset in the lawe no thing,
 but didn al as his wille was,
 vche nacioun hom nyng
 to ouercoñ thay hadn grace.

1616

So wonet ther negh a nacion
 that Moabites callet wer,
 of whiche Balaac bar coroun,
 and keng was, as 3e sone schun her.

1620

Balak, the
 Moabite,
 attacked the
 Jews and
 was always
 defeated.

This kyng and al his reme al-so
 pursueden Goddes peple ay,
 but euer hom tid the more wo
 and wer ouer-comen night and day.

1624

The kyng segh this grete meschef
 that his peple hadn al-way,
 and thoht to do the Iewes gref,
 an-other medicyn to assay.

1628

After Balaam sone he sent
 with dukes for [to] com hym to,
 thurgh hym he hopet to be kent
 in that cas what was best to do.

1632

He sent for
 Balaam to
 curse the
 Jews.

Thenne al that loud had be-leue
 what-se he blesset blesset was,
 and what he cursut hyt wold cleue,
 And thurgh cursing went grace.

1636

Then Balaam so was after sent
 to curse the peple of Israel,
 he sayd he durst not verrayment
 but God 3af leue with hom [to] dele.

1640

1617 MS. anacion.

1636 MS. nth inserted after went.

1638 MS. þ deleted before the.

God told
Balaam to
go, but not to
curse them.

So conseillet he with God almyght
that leue he had þe ner to go,
but for to wary no maner wyght
ny by no way to do hom wo.

1644

When the
king's gifts
made Balaam
change his
mind,

So as he went to-ward the kynȝ
with dukes that for hym wer sent,
for gret ȝiftis and fair hetynȝ
sone he had turnet his entent,

[fol. 25 a.]

1648

And kest as sone as he come ther
to wary Goddes folk anone,
but sone [an] aungel con hym fer
to-ward þe kynȝ as he con go one.

1652

an angel
met him.

For in an narow way i-wys
the aungel mette hym, as rede I,
and calenget þat he thoght amys
wyt drawen sword ful cruely.

1656

The ass
stopped,

But wen the aungel was commynȝ,
the asse þat Balaam rode opou
set ffete on spar, hym withdrawynȝ
to honour the aungel as he con.

1660

but Balaam
did not see
the angel.

But Balaam had ȝet no grace
the holy aungel forto see,
and why his asse so stondynȝ was
wonderle thyenne merueilet he,

1664

He smote
the ass and
she spoke.

And smot hys asse whit al his mayne,
and spak to hir fast ther stondynȝ,
and þe asse spak fast aȝayne,
and vnswaret hym to al thyngȝ.

1668

As soon as
Balaam saw
the angel he
fell on his
face,

But thenne God of hys myche myght
to se the aungel ȝaf hym grace,
when Balaam of hym had a sight,
felle doun anone by-fore his face.

1672

1645 MS. þ *deleted* after to-ward. 1656 MS. ða *deleted* after wyt.

Ther of the aungel sone in hight
repreuet truely he was,
and sayde to sle hym he had tight,
nyf the asse had ȝiuen hym place.

and was told
not to curse
the Jews.

1676

Ther had he leue forthe for to go,
but to curse hom on no maner.
to the king when he come tho,
he wolcomet hym with lousom cheȝ,

[fol. 25 b.]

The king
welcomed
him,

1680

In-to a hul anone thay went,
and ther the keng taght in hy
wher that Godde[s] folk wer lent
and schowet wonyng by and by.

and showed
him the Jews
from a hill.

1684

'Lo', says the keng, 'her thow may se
thys folk that dos vs miche wo,
curse hom Balaam, I pray the,
and make hor God to be hor foo.

'Curse these
people,

1688

'And I schal ȝiue ȝow gold and fee
enough of richesse er thow go,
ȝif that thow wolt do after me,
destruye the Iewes pat ben so thro.'

and I will
give you
gold.

1692

Balaam seuen auters sett
And vset his craft sone in hie,
the kyng mich gode hym bihett,
ȝif he myȝt do hom any anye.

Balaam built
seven altars,

1696

But quē he warie shuld hom alle,
he praiset hom 7 blesside euer in one.
the kyng segh per hit wold not falle,
to anoȝer side pai conen gone,

but blessed
the people.

The king
took him to
another
place

1700

And seuen auters as bifore
he made sett in anoȝer place,
but per myȝt Balaam do no more
then he did per-as he er was,

and there
again he
blessed
them.

1704

1676 MS: space for four lines after 1676.

But ay praiset in all thyng
 Goddes peple þer þai weŕ,
 And blesside hom 7 hor wonyng,
 ffor þai to God weŕ leue 7 dere.

1708

A third place
 the king
 tried,
 Qven þe kyng twie seze this cas,
 wode wroth he was witerly,
 but zet into anoper place
 with Balaam sone he con hy,

1712

and failed. And setten vp auters sone onon,
 but al hor dede miȝt noȝt auaille,
 so fouŕ sithe þai euerychone
 of hor purpose foule con faile.

[fol. 26 a.]

1716

The fourth
 time Balaam
 foretold the
 star of
 Jacob.
 But quen thay hade assaiet thrie,
 the furth time thurȝe Goddus gras
 Palaam spak in prophecy
 thes wordes writon heŕ in þis plas :

1720

*Orietur stella ex Iacob, 7 exurget homo de Israel 7 con-
 fringet omnes duces alienigenorum 7 erit omnis terra
 possessio eius.*

Then Balak
 stopped
 fighting the
 Jews.
 Quen kyng Balaak seze þis cas
 that Balaam propheciet oryght,
 he wist wele þat no bote was
 forto stryue with God al-myȝt,

1724

But sone remewes from that plas
 kyng 7 clerk, knaue 7 knyght,
 And cecede after of her manas
 Agaynus Goddus folk to fight.

1728

Years later
 12 de-
 scendants
 of Balaam
 were chosen
 to pray for
 the star.
 After þis ful mony a ȝeŕ
 quen that Balaam was dede,
 meñ of his blode 7 to hym deŕ
 wold noȝt mynde of this weŕ lede,

1732

But chesen hom twelue men of his blode,
 the quych weŕ ordeynt iche ȝeŕ
 continuelie with myld mode
 forto make hor praieŕ

1736

Ich mone to God al-myȝt,
that he wold graunt hom of his gras
of that sterre to haue a siȝt
that Balaam propheciet of has.

1740

And iche moneth ones thay went
In-to a hul that callide was
Mount Victorial verrayment,
to make hor praier in that plas.

Each month
they prayed
on Mount
Victorial

1744

And so continueden hor praier
fro Moyses time euer-more,
child after child two thousande ȝer
bifore that Ihesu Crist was bore,

[fol. 26 b.]

till 2,000
years after
Moses.

1748

And casuelie thes kynges thre
that weren of Balaams blode,
quen Crist was born in Iude
hor praiers maden with myld mode.

When Christ
was born,
three of
them saw a
star

1752

And as thay praier ay in fer
As hor auncesters diden bifore,
A sterre aperide wonder cleȝ,
so fair was neuer non sene ful ȝore,

1756

The quich shapen was
like a childe, non fairer myȝt be,
And opon his hede he has
A shynyng croys as thay conen se,

shaped like
a child with
a cross on
his head.

1760

that to the kynges apertly
spak þes wordes þat I shal say:
'ȝos into Iude sone in hy,
ther þat ȝe sechen ȝe fynde may.'

He said:
'Go find me
in Judaea.'

1764

Then þai purueyt hom anon
forto seche that heuen kyng,
and toward Iude fast þai con gon
with-outen any taryng.

They went
to Judaea

1768

1742 MS. ahul; & deleted after that.

1758 MS. achilde.

1761 MS. to interlined.

in 13 days, But wonder hit is, as clerCUS sayn,
how thai come in so litel spas
so mony myle for al hor mayn,
In thritten days to þat plas.

1772

But, as Remyge berys recorde,
sithen þai soʒten God almyzt,
No wonder thaʒe sich a lord,
thagh way weʒ long, made hit but liʒt.

1776

for their
dromedaries
went 100
miles a day.

Ierom also berys witnes
dromedarys thay riden opon,
that is a best of gret swiftnes
a hundredth myle one day to gone.

[fol. 27 a.]

1780

So riden thay til þai come þeʒ,
And ay þe sterʒ lad hom þe way,
sich hertis þai haden hym to heʒ
that þai stynt neuer nyʒt ne day.

1784

In Jerusalem
they asked
where the
king of Jews
was born;

Anone queʒ þai comen weʒ
to Ierusalem with gret meyne,
thay enqverit in meke maner
qveʒ kyng of Iewes born shuld be.

1788

Vbi est, qui natus est rex Iudeorum?

thay asket not qveper it weʒ so,
but qveʒ hor verray kyng was born,
ffor thai bileueden fully tho
that born he was noʒt long biforn.

1792

'We have
come to
worship
him.'

'We seʒen his sterre,' saiden þai,
'In þe Est queʒ þat we weʒ,
And comen hider we ben to-day
to honour hym in meke maner.'

1796

By quych wordes in gode fay,
As Remyge beris witnes heʒ,
two thinges vnderstonde I may,
listnes now ʒ ʒe moun heʒ

1800

1773 MS. witnes *deleted after* berys.

1775 MS. sithen þai soʒ *deleted before* No.

1779 MS. *abest.*

for thay enqueride in that cite
 After hor kyng was born þerby,
 that tokenes temperal dignite
 And worldly lordship witerly.

King be-
 tokens
 worldly
 dignity;

1804

And als þai saiden, as ȝe shul se,
 'comen we ben in company
 to worship hym with hert fre,
 that god-hede wel may signifie.'

worship
 refers to
 godhead.

1808

So godhede, monhede both in feȝ
 In þes wordes I vnderstonde,
 Crist 7 kyng in ful power
 from heuen sent 7 lord of londe.

[fol. 27 b.] 1812

Herodes autem hoc Audiens turbatus est ⁊ omnis Ierusalem.

Kyng Heroude, quēn he herde þis þing,
 trovblide he was þen with tene,
 And all Ierusalem old 7 ȝeng
 stonyet weȝ, as was sene.

Herod was
 troubled;

1816

Thre causes Heroude hade i-wys
 qȝy he so gretly greuet was,
 the first of hom may wel be þis
 that I shal specifie in þis plas.

1820

*Prima causa quare Herodes fuit iratus in aduentu
 magorum Ierusalem.*

For Heraude was an aliene
 And noȝt born of Iewes blode,
 that from Rome, as wel was sene,
 sende to gouerne hom 7 hor gode,

an alien, he
 feared the
 birth of the
 true king.

1824

Then dred Heraude lest born shuld be
 of Iewes kynde a verray kyng
 to reue hym al his rialte,
 that was þer but an out-comlyng.

1828

1820 MS. t deleted after that.

But ȝet this poynt forto declaȝ
 how that Herawde was pider sent,
 And qvy for Crist he hade pat caȝ,
 heȝ I wil telle, now takes entent. 1832

In *Genesis* we
 read that In þe first boke writen is
 of þe Olde Testament,
 that is cald Genesys,
 the last chapter verrayment, 1836

Jacob told
 Judas the
 sceptre
 should not
 pass from
 him till
 Christ's
 coming. That Iacob twelue sone hade,
 to quych he told hor destyne
 bifore hor deth hom to glade,
 quat maner mon ichone shuld be. 1840

And imong other to Iudas
 he saide þes wordes that I shal say,
 that sceptre neuer from hym shuld pas, [fol. 28 a.]
 tyll Crist weȝ comen 7 kyng verray. 1844

*Genesis ultimo: Non auferetur sceptrum de Iuda 7 dux
 de femore eius, donec veniat qui mittendus est, 7 ipse
 erit expectacio gentium.*

And queȝ that kyng so comen weȝ,
 Crist Goddus sone to saue monkynde,
 of Iudas blode, in no maner
 any kyng saue Crist shulde nomon fynde. 1848

The Jews
 are all Judas'
 sons. Of þis Iudas Iacob sone
 comen Iewes witerly,
 And of hym come þat nome in wone,
 In holy writt as wel rede I. 1852

At Jesus'
 birth Herod
 was sent to
 rule Judea. So fel hit, neȝe er Crist was born,
 þat kyng of Iewes weȝ past out
 And al þe world to Rome sworn
 And thider weȝ buxum al about, 1856

So was Heroude pider sent
 fro Rome to be kyng of Iude,
 that time þat Crist omnipotent
 was born of mylde Mary fre, 1860

And then, as I haue told bifore,
 quen Heroude herd that Crist was born
 supposet his kynde shuld regne nomore,
 but Iewes blode as was biforn,

He feared
 that the
 Jews would
 prefer Jesus,
 a king of
 their own
 blood.
 1864

And lest pai wolden haf put hym out
 And haue auauncet hor owen kynde,
 this was Heraudes gret dout,
 And one cause verray, as I fynde.

1868

*Secunda causa quare Herodes timuit 7 iratus fuit de
 aduentu Christi.*

A noþer cause he dred hym fore
 Amys̃t wel be þis that I shal say,
 for alle kynges las 7 more
 thurȝe-out þe world of ich cuntray

Also the law
 forbad a king
 to be named
 without
 leave from
 Rome.
 1872

Weren sent from Rome to vche londe,
 as Heroud was into Iude,
 ȝif he had laste that of his honde,
 schamele schent thenne had ben he.

[fol. 28 b.]

For Romaynes haden a statute maad,
 that noghwher God schuld callet be
 ne keng, but thay that leue hade
 of Rome and lordes of that cite.

1876

Therefore ȝif he had suffert ther
 any keng boutē hor assent,
 or callet God aboute oghwher
 in his lond ther he was lent,

1880

Herod feared
 punishment
 if he allowed
 another
 king.

The Romaynes migh haue had a way
 Heroud schamely to haue schent,
 that made hym dredyng in gode fay,
 to destruye Crist more feruent.

1884

1888

Tercia causa quare Herodes fuit iratus.

The thridde cause whi he was wrothe
 schewes the gode sayn Gregory,
 for worldely keng most nede be lothe
 that heuenly keng schuld hym destruy.

A worldly
 king always
 dreads
 destruction
 from a
 heavenly
 king.
 1892

Heroud had fichet al his wit
to worldly wele for sothe iwis,
and lothe was to leue oght of hit
or fleschely mirthes forto misse.

1896

But righ-wysly when heuenly keng
come forto for-by so mon-kynde,
the worldely keng most be dredyng
and al amaset in his mynde.

1900

*Gregorius : Altitudo terrena confunditur, cum celsitudo
celestis aperitur.*

Herod
learned the
place of
Jesus' birth,
and asked
the three
kings to
come back.

When Heroud segh these kenges thre
so comen fer out of the Est,
do hom reuerence nede most he,
and callet his wisemen most and lest,

1904

and asket hom wher Crist born schuld be. [fol. 29 a.]
thay sayden, 'in Bethleem sikerly'.
thenne prayet Heroud the kenges thre
that thay schulden come aȝayn hym by.

1908

* *Quare magi ducatum stelle ammisserunt ingredientes
Ierusalem.*

✓ They lost the
guidance of
the star.
Their asking
made known
the king's
presence.

The fyrst for thei shuld streynet be
to ask after qver he weȝ born,
that kyng 7 folk of þat cite
mizt know hor kyng þer hom biforn.

1912

and brought
them know-
ledge of the
prophecy;

And also þat þe kynges thre
shulden knowe by hor prophecy
In qvat place born shuld he be,
As Heroudes clerCUS tolden in hy.

1916

so both the
Jews and the
kings gained
tidings.

And so the Iewes enfourmet weȝ
the time of Crist 7 his comyng,
by þe kynges in this maneȝ
that certeyn tithinges couthen bryng,

1920

1895 MS. t of hit written above a deleted letter.

* *Written in margin ; see notes for additional quatrain.*

The Iewes also taghten enter
the place qver shuld be born hor kyng,
As thay by prophecy con leŕ
of Mycheas, as I shal myng.

1924

*Micheas iij^{to} capitulo : Tu Bethleem terra Iuda, nequaquam
minima es in principibus Iuda : ex te enim exiet dux,
qui regat populum meum Israel.*

Secunda causa quare stellam amiserunt.

The secunde cause may wel be pis,
Sithen thai worldly help per soght,
heuenly help pai shuld mysse
of sterre pat hom so thider brozt.

Since they
asked for
earthly help,
heavenly
help failed
them.

1928

fior til pai come to pat cite
of Ierusalem, as I 3ou say,
Mony a myle 7 eke cuntre
enqueret pai neuer after hor way,

1932

But pat sterŕ from heuen sent
lad hom til pai come pere,
And no time bifore fro hom went
til pai of men conen so enquerŕ.

[fol. 29 b.] 1936

Tercia causa quare ducatum stelle amiserunt.

The thrid cause, quēn pai comen weŕ
ther-as was walle of prophecy,
that thay by prophecy myzten leŕ
the time of his birth verrayly.

They needed
to learn by
prophecy as
well as by
signs ;

1940

fior, as pe apostle beris witnes,
signes verrayly shewede bene
to sich as knowen not God expresse,
that they moun leue thyng that pai seno.

1944

But sich as knowen of his godenes,
As Iewes that Goddes peple wer,
prophecy to hom shewide wes
to baue in mynde 7 therby leŕ.

1948

F

hitherto
their only
prophet was
Balaam.

The Iewes also witerly
on mony prophetis leueden tho,
but thos kynges, as rede I,
on Balaam 7 on no mo.

1952

Therefore hom nedet tokenyng
Er that thay shuld thider go,
As thay hade by the sterre shynyng
And prophecy also both two.

1956

When they
left Jeru-
salem, the
star led them
to Christ's
birthplace.

Qven thay from Heraude passide weȝ
out of Ierusalem to pat cite,
the sterre apertly con apeȝ,
glad weȝ thēn tho kynges thre,

1960

And alway lad hom as bifore
til pai comen to pat place,
And theȝ stode stille, meuet no more,
therby pai wist that Crist born was.

1964

Qualis fuit stella que apparuit. Remigius.

Now er that I firre go
And meue more of þis mateȝ,
discreue þis sterre now I wil, so
As diuerse auctores con me leȝ.

1968

Remige settes in his book
mony doctours opinioun,
as he in diuerse place con loke,
and what thay ben now here ȝe moun.

[fol. 30 a.]

1972

Some say the
star was the
Holy Ghost;

Summe sayn this sterre that schone so bright
the holy gost was weterly,
for verray Crist in that light
was sene, as her be-fore sayd I.

1976

for right as he schewet hym in sight
in douue liknesse mekely,
so in a sterres, als he wel might,
in signe of his burthe openly.

1980

1979 MS. asterres.

Opinio Iohannis Grisostomy de qualitate stelle.

Iohan with the guylden mouthe says this,
that ilke sterre an aungel was,
the selue aungel forsoth i-wis
that to the schephirdes schewde hym has,

some say it
was the
angel who
appeared
to the
shepherds;

1984

But to the schephirdes, sothe to say,
in his owen liknesse come he,
but to the kenges to lede hom way
in sterre liknesse, leue 3e me.

1988

Verissima opinio diuersorum de qualitate stelle.

But most verray opinioun,
as clerkes hopen thys may be,
hit was new made, 3e leue moun,
at Ihesu Cristes natiuite

but the
truth is it
was new-
made to
fulfil the
prophecy :

1992

In knowyng he was comen doun
forto make mon-kynde fre,
And to fulful as was resoun
this propheci, as 3e may se :

1996

Populus qui ambulabat in tenebris uidit lucem magnam.

'Peple that was in thesterne
seghe grete light to hor likyng,'
As Ysas beres gode wyttensse,
was now fulfullet in al thing.

'Peple that
sit in dark-
ness saw a
great light'.

2000

De situ, fulgore 7 motu dicte stelle. [fol. 30 b.]

Now ys good al that 3e knowe,
the setting, schynyng and meuyng
of this sterre I schal schowe,
and as Fulgence witnesses this thing.

2004

'That sterre', he says, 'stode not on hight
as other opon the firmament,
but nerre the erthe hit was pight
vn-like to other that ther wer lent.

The star was
nearer than
other stars.

2008

1996 MS. w deleted b:fore as.

F 2

- 'ffor in-myddes the ayr was hyt
ful negh vs semyng as in sight,
and wonder hyt was to monnes wyt
in what place that hit was pight.' 2012
- It was brighter, hit passet in schynyng also In fulgore.
alle sterres þat euer wer sene before,
for day and night also both two
hit shone continually euer-more, 2016
- shining day and night. As wel queñ sunne was shynyng
As in nyȝt queñ hit was merke,
that seinus hit was a tokenyng
of Cristes come, as sais þe clerke. In motu. 2020
- It moved, not in a regular circle, but toward the place of Christ's birth. In mouyng als vnlike it was
to any oper, leue ȝe me,
ffor euen into þe certeyn plas
hit lad alway þe kynges thre, 2024
- And meuet not in þat maner
by cercle as oper of þe firmament,
but euen forth, with-outen weȝ,
to wysse þe way bifore hom went. 2028
- Et intrantes domum inuenerunt puerum &c.*
- The three kings offered gold, incense, and myrrh. Then entride thay the hous into
And founden the child, his moder eke,
hor ȝiftes ho conen vnderfo,
And honoureden hym with hert meke, 2032
- With golde, encense 7 myrr also. [fol. 31 a.]
And qvy þai chesen þes ȝyftes thre
I wil telle er that I go,
has mynde of this 7 herkenes me. 2036

De misterio trium munerum, Primo de Auro.

- By custom every one brought gifts to God or a king. **T**he first cause bout weȝ,
for theñ was vset in hor londe,
to God ny kyng in no maner
shuld nomon come bout ȝift in honde. 2040
- 2016 MS. both *deleted before euer.* 2019 MS. *atokenyng.*

* *Secunda causa. Bernardus.*

Another cause may wel be this,
As Bernarde beres gode witnes,
that gold was offride not amys
for Mary pore 7 simple wes,

The gold was
to relieve
Mary's
poverty,

2044

And in releuyng of hir tho
gold pai maden in present,
for al-thagh God weȝ born per so,
Pore pai weȝ both verrayment.

2048

Then seggen þe kynges, as sais he,
how porely þen þat Mary lay,
And offriden gold ful gret plente
to releue hir in better aray.

2052

Encense was offride als I-wys
stenche of stabul forto qvace,
And myrre also nothyng amys
for childes membres ȝyuen was,

De incenso.

the incense
was for the
stench in the
stable, the
myrrh was
to anoint
the child's
limbs

2056

To anoynt hom fote 7 kne.
for the kynde of myrre is this,
hit strengthes, þat men may oft se,
senowes 7 ioyntes þat faren amys,

2060

And wormus wayues eke also,
for myrre a gumme is, as I fynde,
that al corrupcioun puttis hym fro,
And holdis thing clene in his kynde.

(for myrrh is
a cleansing
gum).

2064

Also in signe þat he was keng
gold rial power may signyfie,
therefore thay token to hor offryng
gold as for tribute skylfully.

De Auro.
[fol. 31 b.]

The gold
signified a
king,

2068

And als sithen he shuld bischop be
And hede of holi chirche also,
encense was gode for that degre
to sacrifice imong mo.

de incenso.

the incense
a bishop,

2072

* *Written in margin.*

the myrrh
was for his
burial.

Mirre also was ȝyuen oright,
sithen he shuld degh 7 buriet be,
to bayme hym, al-thaȝe he had tȝt
to rise from deth in daies thre.

De mirra.

2076

Gold shows
a king's
power, in-
cense God's
might, and
myrrh death.

Lo heȝ ȝe moun se wel in sȝt
by gold a kynges realte,
by encense als Goddes myȝt,
by myrre, deth that tholet he.

De tribus muneribus.

2080

Gold means
love;

Gold als luf may signifie,
for it is ȝyuen in no place
but *per* mon loues hertfully,
As thay diden Ihesu ful of grace.

2084

incense
means
devotion;

Encense signifies eke
deuocioun had to God al-myȝt,
that is done with hert meke
to heuen hit steghes sone in hiȝt.

2088

myrrh
means mas-
tery of the
flesh.

And myrre may signifie also
ouercomyng of ouȝ fleschlie wille,
queȝ we feȝten aȝayn þat fo
ouȝ talent noȝt forto fulfille.

2092

And alle þes *vertuse* rekenet heȝ
offre we most to God almyȝt,
luf, deuocioun, flesch enterȝ,
ȝif we wil lede ouȝ lif oright.

2096

Christ
showed his
love in
saving man-
kind;

And that in Crist weȝ alle thes thre,
I wil preue skylfully,
for siker for luf from heuen com he
with his blode vs forto bye,

2100

disparagide so his deite.
more luf to vs, but I shal lye,
myȝt he not showe, ȝe may wel se,
As Paule witnes apertely.

[fol. 32 a.]

2104

Christus seipsum exinaniuit formam serui accipiens.

deuoute saule he hade also
that by encense may signifie,
for quēn he of pis world shuld go,
for mon he praiet tenderly.

his devotion
appeared
when he
prayed for
man;

2108

Oro pro vobis patrem vt ipse vos custodiat.

flesche also he had enter
and encorrupte of any synne,
for of a mayden clene and cler
borne he was our wel to wyne,

his flesh was
pure.

2112

And leuet two and thritte 3er
And 3ette more, as I 3ow mynne,
thenne after dethe withowtoñ wer
clarifiet from vs to twynne,

2116

So clene flesche he had al-way
withouten any corrupcioun,
that I to mirre wel liken may
that offert was by good resoun.

2120

When these worthy kenges thre
haden mad thus hor present,
in slepe an aungel, leue 3e me,
waruet hom lest thay wer schent,

The three
kings,
warned by
an angel,
went home
another way

2124

Another way hor gate schuld be,
for Heroud was in ful entent
had he hom sene, slayn hom wold he,
so home a-nother way thay went.

to escape
Herod's
wrath.

2128

So by a sterre thidder thay coom
and Balaames prophecy,
and hoom hor way thay noom
by aungeles leding, as rede I.

2132

2120 MS. a deleted after that.

They were
buried in
Milan,

So thay lyueden gode lif ay,
when thay wer dede weterly,
at Melan a long while thay lay,
the chefe cite of Lumbardy,

[fol. 32 b.]

2136

and trans-
lated to
Cologne.

After-ward translatet thay wer
to Coloyne ther thay zette ben lent,
and in one bed thay lyne in fer
as weten thay that ther han went.

2140

De purificatione beate Ma e.

Hoc festum tribus nominibus solet appellari, videlicet
Purificacio, ypopanti 7 candelaria, sicut
inferius declarabitur in lingua materna.*

The Feast of
the Purifica-
tion is some-
times called
Candlemas.

Now of the purificacioun,
that leude men calun condulmasse,
speke we with deuocion
And her whi that hit ordeynet was.

2144

Mary was
purified the
40th day
after Christ's
birth.

Our lady Goddes moder der
was purifyet, as rede we,
the fourty day withouten wer
after his natiuite.

2148

This Feast is
also called
Presenta-
tion.

I fynde this fest thre nemes has,
purificacioun that one is,
presentacioun and condulmas
ben other two forsothe iwys.

2152

Mary was
purified
according to
Moses' law,
though she
had never
sinned.

Purificacioun nomet hit was,
for our lady ful of blisse
was purifiet, thagh by trespasse
ho gulte neuer ny did amys.

2156

But for the maner thenne was so,
ho most nede fulfulle the lawe
as Moyse taght and vset tho,
dredles ho most therto drawe.

2160

2133 MS. *At the head of the page: De purificatione beate marie.*

2136 MS. *Final e on Lumbardy deleted.*

* MS. *sic ut deleted.*

2144 MS. *hit corrected from hait.*

2147 MS. *as deleted after day.*

2158 MS. *homost.*

ffor Moyses lawe bad this expresse,
 3if any wommon bar a sone,
 til faurty dayes comen was
 at home from temple ho schuld wone,

[fol. 33 a.] 2164

A woman
 might not
 go to the
 temple for
 40 days after
 the birth of
 a son,

But what wommon that doghter bere,
 doubul ho most botht tyme and day,
 as I schal sone declare now her
 the cause, er that I go away.

2168

and 80 days
 after the
 birth of a
 daughter.

*Notantur tres cause quare dominus precepit vt quadra-
 gesimo die dei filius in materiale templum offertur,
 Et prima hec est.*

Thre causes I fynde, as 3e schun se,
 Whi God ordenet the fourty day
 a knaue chyld forto offert be
 to the temple, as I schal ow say.

2172

A boy was
 offered in the
 temple the
 40th day,

The furst cause may wel be this,
 for in natures redun we
 that after a son conceyuet ys
 the fourty day ful schap has he

2176

(1) because
 the 40th day
 after con-
 ception a boy
 is fully
 formed and
 has a soul;

and saule in-to hys body putte,
 therfore ordenet hyt is ay
 the wommon holly to be schutte
 of vnclannes the fourty day.

2180

Hec in Historiis Scolasticis.

The second cause fo[r]sotht i-wys
 ys thys pat I schal sone say,
 sithyne a gost that al clene is
 and wemmeles als by vch way,

2184

(2) because,
 as a clean
 soul is de-
 filed when it
 is put in the
 body,

When hyt is putte to that body,
 as I haue sayd, the fourty day,
 that clene saule, as leue I,
 whit flesche is foulut in gode fay.

2188

2166 MS. last stroke of m in tyme interlined.

2183 MS. agost.

the mother
and child
needed to be
cleansed in
the temple; Therefore hit his right gode resoun
the fourty day ho clensut be,
and childe als whit deuocioun
to temple offert, thinges me,

2192

And so bi certeyne offryng
make clene that furst fuylet was,
and to temple hym to bring
forto gete the more grace.

[fol. 33 b.]

2196

(3) because
we can be
presented in
the heavenly
temple, The thryde cause is couenable
that we schin wel vndur-stonde wel this,
to heuenly temple we ben able
to be offert to i-wys,

2200

if we follow
the ten com-
mandments
and the four
gospels, 3yf we don welle for-euermore
Goddess ten comondment;
And four ewangelistes lore
wihitouten defaute or any offense.

2204

Quod in concipiendo feminam dies duplicatur.

For a girl
child the
days of
purification
are double, When wommon conceyuet hade
A maiden child 7 hit weſ born,
As þe lagh mynde made,
thes daies doublide weſ biforn,

2208

Both of fourmyng 7 lif takyng,
As natures maken fully mynde,
til fouſ score, nys no lyuyng,
in maiden child by way of kynde.

2212

because a
girl is fully
formed and
has a soul on
the 80th day. ffor in les daies þen fouſ score
A wommon fourmet ne saulet is,
therfore þe moder so mich more
most abide nothing amys

2216

2189 MS. right *interlined*.2194 MS. foul *deleted after furst*.2198 MS. *second wel interlined*.2203 MS. four *written in margin*.

fforto purifiet be,
 As Moyses laze þēn vset was,
 And so long time to haue entre
 Into þe temple thai hade no grace,

2220

Therefore sithen time of fourmyng
 of mon is eʒ þēn of wommon,
 And als of lif 7 gost ʒyuyng,
 by verray skil preue þis I con,

2224

That womman after a son beryng
 shal soner purifiet be,
 And spiritual skilles, as me gode think,
 I shal showe as ʒe shyn se.

2228

A woman
 bearing a son
 has earlier
 purification.

*Causa quare femina tardius formatur siue [fol. 34 a.]
 organizatur in utero matris quam masculus.*

Whi wommon latter fourmet is
 then mon, as I haue saide bifore,
 May wel 7 skilfully be þis,
 that I haue lernet be gostly lore.

2232

Woman is
 formed later
 than man,

ffor sythun þat God in wille was
 monhede to take as this in mynd,
 In masculyne gendre thurgh his grace,
 noght fourme in feminyne, as I fynde,

2236

because God
 wished to
 take man's
 form,

God wold hit hade prerogatyfe
 7 more þenne womon honeret were,
 and sonner ʒeuen to gost and lyfe,
 7 moder purifiet bothe in fere.

2240

and man was
 honoured the
 more.

An-other skyl heʒ shewe I may,
 Sithen woman dydde a more trespas,
 when mon was made þo sexte daye,
 as holy write ful mynde mase,*

2244

Thurght the wommon, in gode faye,
 þo mon begylet fully was,
 therefore hir sorowe more thenne is aye
 God dowbult skylfully so hasse.

2248

Woman first
 beguiled man
 to sin ;

2219 MS. 1 deleted before time.

2241-4 MS. reads in the order 2242, 2241, 2244, 2243.

so her sorrow
is doubled.

And so he dowbulet hir leuyng
in worde for all-waye wommonnes wo,
so dowbulet he hir on lyf ȝeuyng
in modres wombe bothe two,

2252

The enfourmyng more abydyng,
and ȝeuyng of lyf eke also,
and child als aftur burth to bryng
to temple lengur tyme be fro.

2256

But ȝagh þo lawgh so pat tyme was
a wommon purifiet to be,
þo faurten day of hir trespasse
pat bare a sone, as here sayde we,

2260

But Mary
needed no
purifying.

Ouȝ laydy pat was ful of grace
was neuer þo helder, leue wele me,
Bonden to come in that place,
for sedeles conceyuet was he.

2264

*Nota quod Christus se voluit subdere legi propter
tres rationes, 7 prima est hec. [fol. 34 b.]*

Jesus obeyed
the law for
three
reasons:

Thre skylles wel I fynde
Why God wold bowe hym to the lawe,
as I schal telle whil I haue mynde,
ȝyf ȝe wuln herkun to my sawe.

2268

(1) to show
meekness,

One skyl was þis, as klerkes sayne,
to showe mekenys in all thyng,
when he was born he wold be bayn
ensaumpul of mekenysse be schoyng.

2272

for Mary
needed no
purification
and he no
circum-
cision.

For as Bede beres witnesse,
hir nedet no purificacioun,
ne Ihesu, pat was synnelesse,
to haue tane circumcisioun,

2276

2249 MS. e of dowbulet interlined.

But for he wold in alle thing
 be like to mon saue in synne,
 to do þo lawe was his likyng
 in mony maner, as I schal mynne.

He wished
 to be like
 man in all
 things :

2280

*Nam vt dicit Beda: In natiuitate se habuit vt pauper homo,
 in circumcisione vt pauper peccator homo, set hodie vt
 pauper, peccator 7 seruus homo.*

For at his natiuite
 as a pore mon born he was,
 for pore was moder, leue 3e me,
 and born als in a pore place.

he was born
 poor in a
 poor place ;

2284

And als at his circumcisioun
 as pore mon and sinful yke
 he shewode hym, as 3e leue moun,
 by ensaumpel to make vs meke.

he was cir-
 cumcised as
 a poor man,

2288

For þer-as hym nedet no thing
 of þat ilk sacrement
 that ordaynet was for a merkyng
 of sinful men, as I heþ kent,

2292

Jette Ihesu þat synneles wasse
 wit þat merk wold merket [b]e
 in fulfylling before Iewes face
 þo lawe fully wit hert fre,

[fol. 35 a.]

because he
 wished to
 fulfil all the
 law ;

2296

As pis day also in gode fay,
 when he was offert þe tempel to
 As þor mon, sinful, þe soth to saye,
 and thralle, as him thugh was to do.

he was
 offered at
 the temple
 as a poor
 man,

2300

For wit him offert was pis daye
 A turture-brid and [p]ygones two,
 for þor mennes offring þat was aye,
 but riche mon lombere and geet also.

for a dove
 and two
 pigeons
 were offered
 with him ;

2304

2278 MS. in all thing *deleted* after mon.
 2294 MS. *reads* me for be.

2282, 2284 MS. apore.

2302 MS. bygones.

And þat he shewde h[y]m as thraff eke,
 I may wel preue 7 lye right noȝt,
 for wit two briddes as moð meke
 that offert were he [w]as for-boght.

2308

and after 32
 years he was
 baptized as a
 poor man.

Also afture thritte ȝere
 he wold be folowet as he wes,
 noght for hym nedet hit boutte weȝ,
 but for-to shewe alle rightwysnes.

2312

*Nota quod quinque remedia contra originale peccatum
 ordinata sunt per processum temporis.*

Five reme-
 dies were
 ordained for
 Adam's sin.

Fyue remedyes, as I fynde,
 be processe of tyme ordeynet weȝ
 for Adames synne, tase þis in mynd,
 to please God wit and make mōn dere.

2316

Primum remedium. Hugo de Sancto Victore.

Hughe of saint Vittores i-wis
 beres witnesse of furst thre,
 that vset weȝ no thyng amysse
 At worldes begynnynge to be.

[fol. 35 b.] 2320

Whil men lyueden by way of kynde
 er any lawe ordeynet was,
 thre gode dedes, as I fynde,
 wer done to plese God ful of grace.

2324

In early
 times were
 offerings,
 tithes, and
 sacrifices.

Offeringes, tethynges, ther ben two,
 and sacrificise of bestaile thre,
 by whiche dedes thenne done so
 hit schowet for-boght that we schuld be.

2328

The furst remede was offryng,
 That be-gunnen was ful wel
 of Adames soð, with-oute lesing,
 that one hat Caym, that other Abel.

2332

2305 MS. hom.

2308 MS. reads has for was.

2321 MS. s deleted before kynde. 2329 MS. remede deleted after was.

Cayme that a tilmon was,
 cornes offert not oright,
 Abel of bestaile offring mas,
 of furst-born to God almight.

Cain offered
 grain and
 Abelanimals.

2336

But Caymes offering in that place
 forsaken was in Goddes sight,
 for fuylet corn bifore his face
 he brand, ther-fore had thay no light.

Cain's offer-
 ing of foul
 corn had no
 favour,

2340

Abel, that good bestes took,
 had thonke of God for his doying,
 but Caynes cornes God forsok,
 that of the worst made his offryng.

but Abel's
 beasts were
 accepted.

2344

Secundum remedium contra originale peccatum.

The secunde remede thething was,
 that Abram by-gan i-wis,
 As the furst boke my[n]de mas,
 that is callet Genesis.

Tithes were
 instituted by
 Abraham.

2348

When Abraham had slayne in sight
 four kenges, as I wreten fynde,
 and tane grete prayes thurght Goddes might,
 to plesse God he had grete mynde,

When he
 had slain
 four kings,

2352

And the tethe of al his pray,
 when he to Ierusalem coom a3ayne,
 to keng Melchisedech that day
 he offert, of whiche God was fayn.

[fol. 36 a.]

he offered
 one-tenth of
 his booty to
 King Mel-
 chizedek,

2356

Reuertenti Abraham a cede quatuor regum, 1c.

And keng Melchisedech also,
 when he herd Abraham was comyng,
 of brede and wyne deuoutely tho
 the keng a3ayn made hys offring.

and Mel-
 chizedek
 made offer-
 ing of bread
 and wine.

2360

2338 MS. s of Goddes interlined.

2347 MS. four kenges deleted before As.

2349 MS. had corrected from has.

2355 MS. last e of Melchisedech interlined.

I will tell
you about
offerings and
titles,

Now to expoune wel this thing,
offeringes, tethynges bothe in fere,
and to haue ful vnderstanding
how hit stondes I wol ow lere.

2364

Abraham
and Mel-
chizedek.

ffyrste of Abraham speke wol I,
what maner he wan such pray,
and of Melchisedech wyterly,
what mon he was I wol ow say.

2368

But ay I pray ow haues in mynde
the substonce of my furst mater,
ffor ther I lafte ȝe sculle me fynd,
haue I declaret this enter.

2371

Abraham
was dear
to God.

Abraham Goddes derling was
and chosen patrearch of price,
and in God funde more grace
thenne any that tyme, for he was wyce.

2376

When his
brother Lot
was cap-
tured,

So on a tyme hys brother sone,
Loth, was taken with straunge men.
when Habraham segh this meschef don
he gose hym thider anone right thenne,

2380

Abraham
rescued him
and slew
four kings.

And de-liueret of destresse
Loth, that so taken was,
slegh four kenges witht prowes,
And toke grete prayes thurgh Godes grace.

2384

He promised
to God one
tenth of his
booty.

Thoȝt he, 'sithen God of his godnes
has holpen me thus in this cas,
the tethe of al this gret riches
offre I wil riȝt in this plas.'

[fol. 36 b.]

2388

When Mel-
chizedek
heard that
Abraham
was coming,
he offered
bread and
wine.

Queñ Melchisedech herd this,
that Abraham was negh comyng,
with brede 7 wyne to-gedir i-wys
to hym he con make his offryng.

2391

2365 MS. reads wol i speke, but indicates the transposition of wol and speke.
After 2378 sleggh four kenges deleted.

But quat this dede may signifie,
takes hede I wil 3ou say.

As touchyng Abraham truly,
tethynges he bigan þat day,

That mich pleset God al-myzt
And zet dos in ich plas,
for that God holdes as for his ryzt,
that by Abraham bigonnen was.

Melchisedech dede also,
that offride to hym brede 7 wyn,
I wil expoun er that I go,
tas hede to þis for luf myn.

That brede 7 wyn so offride þer
was a pronosticacioun
And forshowyng that we shuld heȝ
Goddess sone with deuocioun

In time comyng, dede quēn he weȝ
for mon-kynde saluacioun,
In ouȝ bodies we shuld heȝ
receyuyng brede of benisoun.

And for hit shuld after bifalle
Goddess body made to be
of brede 7 wyn to saue vs alle,
therfore tho two þer offret he.

Thus tethes in holy chirch han ben
sithen Abraham was þat hom bigan,
And Goddis body 7 blode 3e sene
of brede 7 wyn sithen Crist vs wan.

De origine Melchisedech regis Salem.

Now one thing teche 3ou heȝ wol I
of quych mony ben in weȝ,
of quat rote 7 progeny
Melchisedech com 3e shul heȝ,

2420 MS. Crist *deleted* after 7.

G

morale.

Abraham's
deed be-
tokens
tithes;

2396

2400

Melchize-
dek's offer-
ing betokens
the bread
and wine of
the sacra-
ment.

2404

2408

2412

2416

[fol. 37 a.]

2420

The origin
of Melchi-
zedek is

2424

a story not
in the Bible.

ffor text of Bible witerly
of his fadir spekys no thyng,
therfore as I fynde in story
telle I wil to old 7 3yng.

2428

Ieronymus 7 Petrus in Historiis capitulo xl^o.

Melchizedek
was Shem,
the oldest
son of Noah.

Melchisedech, as clerics sayn,
was Seem, Noe aldest sone,
And lifd on eld, nys not to layn,
And made Ierusalem into wone.

2432

He built
Jerusalem,

Qven he hade made pat fair cite,
kyng of hit he callide was,
and was called by
two names,
Melchisedech as kyng, leue 3e me,
so Seem 7 pat nome both he has.

2436

king and
priest.
He lived till
Abraham's
time,

Til Abrahams time lyuet he,
As Iewes story mynde mas,
And with gret solemnite
both kyng 7 prest was in pat plas.

2440

and he called
the city
Salem.

But first quēn he pat cite made,
Salem to nome he gaf hit tho,
therfore pat nome by hit he hade
kyng of Salem 7 callide so.

2444

After his
death the
Jebusites
conquered it

After his deth theñ mony a 3er
A straunge nacioun conqueride hit,
that Iebuseus callide was,
And nomet after hor awen wyt

2448

and called
it Jebus.

Jebus pai per so wonyng,
After hom-self now nome hit has.

A third king
conquered it

But sithen wan hit anoper kyng,
so a thrid peple toke pat plas,

[fol. 37 b.]

2452

and called it
Jerusalem,
from both
names,

And compounde a nome in fer
of two nomes hit had bifore,
And sett to-geder pes wordus weṛ,
Iebus 7 Salem vset 3ore.

2456

2438 MS. mynd *deleted* after mynde.

2452 MS. athrid.

*De Iebus 7 Salem compositum est nomen Ierusalem: b
littera mutata in r 7 sic vocabatur Ierusalem.*

Thay made one nome of þes two,
Ierusalem as hom thuzt gode,
saue b. letter was putt per-fro,
And r. sett per-as b. stode.

except that
the b was
changed
to r.

2460

And thus was nomet that cite
Ierusalem, as clerkes sayn,
As I fynde by autorite
hor nomes, nys not forto layn,

2464

Ierom 7 Isodre also
And Petre in þe stories als,
hor witnessyng 7 oper mo
I may not leue myȝt wel be fals.

Jerome and
Peter and
Isidore all
give this
story.

2468

*De prerogatiua primogeniture quam Melchisedech habuit
ex consuetudine 7 Iacob ex supplantatione. Isidorus.*

One thyng is gode now to knowe,
As Isidre beris gode witnes,
one special thyng that I shal showe
And declar ow now expresse.

2472

Melchisedech, as I saide heȝ,
Noe aldest sone was,
And after kyng 7 prest in feȝ,
As þe Bible mynde mas.

2476

But ȝe shul vnderstond wel thys,
that kyng to nome þen caȝt he,
for he bult þat toun i-wys
And foundore was of that cite.

Melchizedek
was king,
because he
bult Jeru-
salem;

2480

But qvy he prestes office beȝ
I shal declar apertly,
the quych may do ow gode to heȝ
And ȝe conceyue hit hertfully.

[fol. 38 a.]

he was
priest,

2484

for at that
time the
eldest son
blessed the
people at
all the
gatherings
and received
the first
offering ;

That time quat sone that aldest weþ
this prerogatif þeñ hade he
At offrynges 7 gederynges in feþ,
that sone hade þis gret dignite,
To blesse þe peple ful powerþ,
And to hym then shuld falle of fe
ffirst offryng, weþ it neuer so deþ,
by vertu of þat ilke degre.

2488

2492

as the eldest
son of Noah,
Melchizedek
was priest.

And for Melchisedech aldest was
of Noe sones, leue 3e me,
presthode he occupiet in þat plas,
And that was gret autorite,

2496

Esau sold
this privi-
lege to Jacob
for pottage.

And that prerogatif clerics sayn
was hit that Esau sold as nys
to Iacob his brother to be bayn
for pulment of ful littel prys.

nota.

2500

Of þis mater qvo-so wil se
the text expresly how it ys,
this ilke chapitre loke wel he
of þe first boke Genesis,

Genesis xxv. capitulo. 2504

And ther þis mater he shal fynde,
how þe 3onger broþer tho
bigilet þe alder 7 aire of kynde
of heritage 7 benisoun both two.

2508

*Tercium remedium contra originale * peccatum fuit sacri-
ficii immolacio.*

The third
remedy for
sin was
sacrifice of
animals,

The thrid remedy ordeynt was
Tazeynus our forme-fader syn,
was sacrifice to gete vs gras
of bestaile, as I shal ou myñ,

2512

as Noah did
after the
flood,

As Noe did after þe flode
to plesse God withe, as rede we,
7 Abraham als that was so gode,
to God obedient thai wold be,

[fol. 38 b.]

2516

2487 MS. d *deleted before gederynges.*

* MS. originale *corrected from originale.* 2514 MS. withe *interlined.*

7 his son, that he loued most,
At Goddes byddyng wold haf slayn,
Agaynus him he wold not bost,
bot at his biddying ay be bayn.

and Abra-
ham would
have sacri-
ficed his son,

2520

therefore God heghut him, leue 3e me,
that of this sed shuld cum a floure,
thurgh which all men shuld blesset be,
Ihesu Crist our sauoure.

from whose
seed sprang
a blessing
for all men.

2524

*Genesis: Ex te namque egredietur in quo omnes gentes bene-
dicentur. Quartum remedium contra originale pec-
catum fuit circumcisio.*

Bot for thes remedies all thre
were noȝt accept to God all-myȝt
saue only of Iues and hor lyne,
therefore the furth by scyll 7 ryȝt

These three
remedies
were for
Jews alone,

2528

God ordenet for to serue wele all
of ich cuntre a nacioun
that to Goddes lagh wold faill,
7 that was circumcisioun.

but the
fourth, cir-
cumcision,
was given
for all
nations.

2532

For what nacioun sere hit were
other than Iues, that sacrement
stod hom in stid and mad hom dere
to God, who-sere that merk wold hent.

2536

Quintum remedium fuit baptismus.

Bot ȝet for circumcisioun
seruet not bot only to man,
God mad the fyft bute be resoun
to serue both man and eke woman,

The fifth
remedy,
baptism, is
for both
men and
women.

2540

And that was fullogth after last,
thurȝe quych we shyn com all to blys,
ȝif we our lif to God wil cast
And do his biddying not amys.

[fol. 39 a.]

2544

Christ used
all the
remedies ;

And alle þes waies of remedy
to bete ouȝ first fader syñ,
Crist assaiet bodily
er he out of this world wold twyñ.

2548

*Nota quod primum remedium Christus assumpsisse
videtur, quando in templo est presentatus.*

The first remedy was offryng,
As I declaret heȝ bifore,
In hym Crist toke þis, bout lesyng,
As this day to saue ouȝ sore,

2552

he was
offered in
the temple ;

Quēn he was offrid þe temple to,
that representid by gode ryght
by offryng hym-self so to do
that he his fader plese myȝt.

2556

*Secundum quum xl diebus ieiunauit ; soluit decimas dierum,
quia non habebat, unde solueret decimas rerum. Nota.*

he gave
tithes of his
flesh and
blood when
he fasted 40
days, one
tenth of the
year ;

The secunde remedy also
In hym he toke, as mon may se,
quēn he ȝaf teth deuoutly tho
to his fadir in maieste

2560

Of his flesch 7 blode both two,
quēn þat he fast, as rede we,
ffourty daies with-out mo,
verray teth þeñ offride he.

2564

ffor he hade, no wordly thyng
to teth to his fadir deȝ,
he tethide days with fastyng
And so gaf teth for al þe ȝeȝ.

2568

*Tercium remedium in se assumpsit . scilicet sacrificorum
immolaciones quando par turturum aut duos pullos
columbarum optulit.*

for him
sacrifice of a
dove and two
pigeons was
made by
Mary ;

The thrid remedy showide he
to plese his fadir most of myȝt,
quēn that Mary with hert fre
sacrifise as this day diȝt

[fol. 39 b.]

2572

MS. reads 2547 before 2546 but indicates the transposition.

A turtur² bridde or pigones two,
as thenne was vset law-fully,
fulfille he wold¹ alle fulle tho
that bote wit his* awne body. 2576

The fourthe remedy þat he soght²
was whenne he circumciset was, he was cir-
ffor he wold¹ fayne mon-kynde we² brogh² cumcised ;
by righ² in-to hor furthe place. 2580

Quintum remedium quando a Iohanne baptisma suscepit.

the fift remedy was þis, and he was
When he toke fullogh of sayn Iohan, baptized by
and meket hym so nothing amysse Saint John.
ensaumpel to giue vs euerichone. 2584

What mygh² God do for vs more
thenne to fulfille alle rightwisnysses
and wit hit for to salue ou² sore,
to bring² vs owte of grete distresse? 2588

*Secundo Christus voluit se subdere legi vt legem adimpleret
secundum quod dicit: Non veni + legem soluere, sed
adimplere.*

The secounde [cause] wherfore þat he
wold¹ meke hym fully to the lawe
was þis, þat 3e schun sone see
afture his awne word¹ and sawe, (2) Jesus
obeyed
the law in
order to ful-
fil the old
law, 2592

God says he come not to vnbynd¹
Moyses lawe in no manere,
bot to fulfille hit, as I finde,
In alle thing wit ful powere. 2596

for yf þat he hade bien aboute
that tyme hor law for to destruye, [tol. 40 a.] else people
would have
excused
themselves :
thay mighten þo better haue byn stout
Hym to haue greuet and to nye, 2600

* 2576 MS. awne his.

2581 This verse repeated in margin by different hand.

+ veni corrected from venio.

'He doesn't
keep our
law.'

and excuset hom as be righȝ,
'and oure lawe he kepes noght',
therfore his tokenne haue sette at light,
Ayaynes hit ȝyf he hade wroghȝ.

2604

therfore he woldȝ in alle thingȝ
fulfulle hit and ȝerto be boun,
ȝat he mighȝ dampne wel hor doynȝ,
and ȝay bowte excusacioun.

2608

*Tercio Christus voluit se subdere legi vt purificationis
tipice terminaret.*

(8) Jesus
obeyed the
law in order
to make an
end of puri-
fication
according to
the old law,

The thridde cause may wele be this,
that he woldȝ bow hym mekely
to Moyses lawe no thingȝ amysse,
As I schal saye apertyly.

2612

for he thoghȝt for to make an ende
of purificacioun vset so,
to lyknesse therfore he woldȝ bende
To bothe, ȝat come between hom two.

2616

for be-twene two lawes i-wysse
Crist come bothe to fulfulle,
the alder to do, no thingȝ amysse,
The new to norische was his wille.

2620

but this vsage, leue ȝe me,
of purificacioun
most nedelingȝ thenne endet be,
as I schal preue ow by resoun.

2624

for the sign
goes when
the thing
signified
comes,

for as thesternesne goes awaye
whenne ȝat lightȝ be-gynnys to springȝ,
so thingȝ in likenesse done ȝat day
when ȝat Crist come made an endynȝ.

[fol. 40 b.]

2628

2601 MS. hi *deleted after as.*

2612 MS. ischal.

2624 MS. ischal.

ffor purificacioun fulle werray
come when Crist ligh^t in oure kynde,
thenne figuratif most passe awaye
and skilfully be putte behynde.

and Christ's
coming was
the true
purification.

2632

ffor he purifiet vs oñ righ^t
wit werray fait at his comyn^g,
and heuy hertes made hom ligh^t
that long hauden bien in mislikyng.

2636

*Bene dicitur in Actibus Apostolorum : Fide purificans co[r]da
eorum.*

Thre offringes wel I fynde
for Crīst and of hym made *per* we^r,
as I schal whil byn in mynde,
Apertely nowe reherce home he^r.

Three offer-
ings were
made :

2640

Prima oblatio de ipso a parentibus.

the fursthe was of hym-selfe iwysse
when he was offert tempul to,
that signe of alle mekenesse ys,
Ensaumpel vs so for to do.

(1) he was
offered by
his parents ;

2644

Syn he *pat* lorde was of þo lawe,
wold^t bowe hym so mekele hit to fulfille,
me thinke a moñ schulde haue ful grete awe
other to worch þen was his wille.

2648

Secunda pro ipso de auibus.

the secounde offring for him was
of his frindes the tempel to,
of briddes, as book mynd^t mas,
as Moyses lawe wold^t pay schuld do.

(2) birds
were offered
for him in
the temple ;

2652

þat tokenet pouert witerly,
for pore offring^g þer chese he
and laft lumber, as reide I,
þat riche men vset of grete degre.

[fol. 41 a.]

2656

2639 MS. ischal.

2646 MS. to *deleted* before hit and to fulfille *added* later.

2647 MS. amon.

Terciam fecit ipse in cruce pro omnibus.

(3) he offered the thridde offring was his body,
himself on when he deghet oñ rode tre
the cross. for to bring vs of al nye
and make tho þat weþ thralles fre.

2666

and in that offringe trwly
schowde was verray charite
and sayde loue al-so sicurly,
more might he not do for þe.

2664

*Dicitur secundo hoc festum ypopanty, quod idem est, quam
presentacio vel obuiciacio, ab ypon, quod est ire, 7 panty,
quod est contra, quia Symeon 7 Anna obuiauuerunt
domino.*

This feast is
also called
presentation
or meeting.

The secounde name this fest has,
As I speke at byghinnyng,
presentacio callet was,
or elles ayain-comyng.

2663

because
Christ was
presented in
the temple,

Presentacioun skilfully
hit may [be] namet, sithen he,
to þe temple solempnely
was offret this day, leue 3e me.

2672

and Simeon
and Anna
met him.

Agayn-comyng I may al-so
Calle þis fest be gode resoun,
for Simeon and Anne bothe two
Agaynes him maden processiou,.

2676

Tunc accepit eum Simeon in vlnas suas.

Simeon took
him in his
hands.

thenne, as the gospel mas mynd,
Symeon þat old moð
bytwhen hondes, as I finde,
toke Ihesu þat he leuet oñ.

[fol. 41 b.]

2680

2663 MS. sayde. 2666 MS. ispeke. 2670 MS. he for be.
2671 MS. solempnele corrected to solempnely.

*Notandum quod triplex obumbracio siue exinanicio
de saluatore nostro facta est.*

Thre maner of disparaging
I fynde that Ihesu had this day
to the temple so comyng,
As I schal ful sone say.

There were
three dis-
parage-
ments:

2684

* *Prima exinanicio veritatis.*

The furst sithen that heuen keng,
in whom that al sothenesse was
and al maner of gode thing
lif and deth, greuance and grace,
Wold suffer of other hym so to bring
with processoun to pat place,
A wonder gret disparagyng
to his sothnes me think it was.

Jesus dis-
paraged his
truth in
being offerd
in the
temple;

2688

2692

* *Secunda exinanicio bonitatis.*

Secunde disparagyng was this,
when he disparagide his bounte,
that was God 7 kyng of blys,
clanner þen he may nothing be,
Wold purifiet be, þer no nede weþ,
As he hade ben a synful mon,
I merueil mich in my maneþ
quē I think þer-opon.

he dis-
paraged his
goodness in
acting as
though he
needed
purifying;

2696

2700

* *Tercia inanicio maiestatis.*

The thrid disparagyng, leue 3e me,
that Crist hade may wel be this,
disparagyng of his maieste,
sawe luf of mon, gret merueil is.

he dis-
paraged his
majesty in
being
offerd

2704

* *Written in margin.*

ffor he that maistride alle thing
 And with his worde this world has wrozt,
 suffride of hym to make offryng
 And rulet alle þat hym thider brozt.

2708

And that old mon þat hym beþ
 he rulide, as saide þe euangely,
 Al this for mon so mekely heþ
 Crist tholet to bryng vs of any.

[fol. 42 a.]

2712

Senex puerum portabat, puer autem senem regebat.

Simeon
 praised
 Jesus by
 three names:

thēn blesside Simeon swete Ihesu
 And heride hym with his canticuleþ,
 for by þe holi gost he knewe
 that hit was Crist that he so beþ.

Nunc dimittis. 2716

And in this song, nyl I not concele,
 he specifiet heþ nomēs thre,
 hele, liȝt, ioy of Israele,
 And skil qvy now ȝe shun se.

2720

Salutare, lumen 7 gloriam plebis tue Israel.

(1) Healing,
 because he
 came to
 heal men;

Hele he calde hym skilfully,
 forto hele vs doun come he,
 And also forto iustifie
 wrong don to mon, leue ȝe me.

2724

And also Ihesu callide is
 hele in ouȝ vnderstandyng,
 for he sauēt his folk Iwys
 of sȝn in quich þai weȝ lengyng.

2728

(2) Light,
 because he
 lighted men
 in darkness;

Liȝt also wel cald he was,
 ffior men that weȝ in thesternes
 he liȝtnyde quēn he did vs gras,
 And that wist Simeon expres.

2732

2729 MS. was *deleted after* cald.

loy of Israel eke also
 he may be callide skilfully,
 for til he come þer weŕ in wo
 Adam 7 alle his progeny,

(3) Joy of
 Israel,
 because he
 relieved
 Adam and
 his progeny.

2736

Narracio bona sicut in quadam epistolam inueni.

Now heŕ er that I firre pas
 In this mater meuet heŕ,
 A tale that I seze writen was
 showe I wil in gode maner.

Simeon.

2740

Ones I rede that Simeon,
 A quile bfore that Crist was born,
 Isaias boke he loket opon
 And fonde thes wordes hym biforn:

[fol. 42 b.] Ecce virgo
 concipiet &c.Simeon read
 in Isaiiah's
 prophecy:

2744

Ecce virgo concipiet 7 pariet filium.

'Se', saide þe prophet Isaye,
 'A virgyn shal conceyue i-wys
 A sone 7 beŕ hym wemlesly
 forto bryng monkynde to blis.'

'A virgyn
 shall bear a
 son.'

2748

When Simeon segh þis ilk thing,
 Merueilet wonderly he was,
 And hopide hit hade ben fals wrytyng
 that he segh þer iñ þat plas,

2752

ffor impossible hym thuȝt it weŕ
 A may conceyue by any way,
 And saide, 'he that wrot this heŕ
 wrot fals, a waiour dar I lay.'

2756

And toke his knyf 7 scrapet fast
 And this word 'virgyn' writen þeŕ,
 And þer-as 'virgyn' writen was last,
 made 'a gode wommon' a child to beŕ.

He scraped
 out 'virgin',
 and wrote
 'a good
 woman'.

2760

2743 MS. The marginal note is at the left of the text.

Deleuit hoc verbum virgo 7 scripsit bona mulier.

Qven̄ he hade chaungide þis word so,
his boke from hym he lays adoun,
And thogth that he hade wel don tho
And made a gode correcioun.

2764

Anoper day quēn hym list se
holi writ 7 prophecy,
eft his boke theñ turnes he
to þo wordes of Isaie,

2768

Later he
found 'vir-
gin', just as
if he had not
scraped it.

And per-as he hade scrapet away
this word 'virgyn' the day bifore,
he fonde hit writen azayn verray,
so fair letters saze he not 3ore.

2772

When̄ Simeon segh þat writyng,
wonder he hade gret witerly,
for that boke was in his kepyng,
non oper mon my3t com per-by.

[fol. 48 a.]

2776

And als þat worde so writen was
that so fair letter he neuer segh,
vnlike to þat he writen has,
for he nas neuer writer so slegh,

2780

Again he
scraped out
'virgin'

But 3et he po3t he wold assay
qveper þat weṛ thur3e God almy3t,
And eft þat word he scapis away,
'virgyn', writen per oright,

2784

and wrote
'good
woman'.

And per-as 'virgyn' stode bifore,
he wrote 'gode wommon' in that plas,
And hud his boke fro las 7 more
vnder lok for any cas.

2788

And again
he found the
original
word written

But sone opon þat oper day
his boke he openet forto se,
And fonde 'gode wommon' clene away
And 'virgyn' writen, as eṛ segh he,

2792

With golden letter so curiously
that impossible i-wys it weþ
to any mon that weþ wordly
to write sich letter as was theþ.

in wonderful
golden
letters.

2796

Qven Simeon seze þat it was so,
then leuet he þat fullily
ther hade þe holy gost ben tho
And visitide hym ful graciously,

Then Simeon
prayed to
live till he
could see
and touch
the maiden's
son.

2800

And praiet God with hert fre
he shuld neuer deze ne thethen go
that maidens child til he myzt se
And eke hondul hym both two.

2804

*Tunc responsum Accepit Simeon a spiritu sancto, non
visurum se mortem nisi videret Christum Domini.*

Then hade Simeon an vnswaþ
of þe Holi Gost in higt
that for dethe schulde he not caþ
tille he hauede sene þat suete wight,

[fol. 43 b.]

An answer
from the
Holy Ghost
told him
that he
should not
die before he
had seen the
child.

2808

that of a virgin born schulde be,
the which child was God almighty,
and to the tempul so come he,
as þe Holy Gost behight,

2812

And as ys in the euangelei
that he come the tempel to
in gost, as hit says opunlye,
his office mekely for to do.

2816

*Dicitur in tercio hoc festum Candelaria eo quod
Candle in manibus portantur accense.*

The thridde name þat [þ]is fest has,
most commune of all thre hit his,
as lewde men callen hit condelmasse,
floure causes whi I finde i-wisse.

This feast is
commonly
called Can-
delmas for
four reasons.

2820

the furst is þis, as I schal saye,
for summe tyme errors vset weȝ
and forto putte hom klene awaye
that was vset, as ȝe schun heȝ.

2824

(1) The
Romans had
a festival of
lights

Romaynes sumtyme in riche araye
in the mone of ffebruier
vseden a lighȝ in gode faye
Ones in A fyue ȝere

2828

in honour of
Mars and
his mother
Febru.

In worship of a god i-wisse
was callet Mars, god of batail,
And of his moder alle amys,
s[u]pposing̃ thai might hom auail.

[fol. 44 a.]

2832

that Mars moder Febru hyȝht,
and aftur̃ hir þat mone callet was
Februier, ther-fore wit lighȝ
in that mone Rome mynd mas.

2836

Thenne was þat light so wu[n]der bright
of torches, laumpes, leue ȝe me,
that men might go wele be night
in vche place of þat citee.

2840

They prayed
for victory

Then maden þay to hir or praier
for to send hom þe victoree
of enmeus þat come hom nere
for to do hom any nye,

2844

and in behal
of their
riens.

Also thay praieden þat godesse
for hor frindes saules alle,
and sacrefise mayden wit mekenesse
to hir, hom thoght þat best wold̃ falle.

2848

With many
lights the
women
sought
Proserpine,

An-other errour thai vset also,
and wymmen most, as reden we,
for one womon was raft. hom fro,
heght Proserpyn of grete degre,

2852

2828 MS. A fyue.

With suche a god, as leuet thay,
that god of helle callet wasse,
then soghten thay hir be night 7 day
with torches, laumpes in mony place.

whom the
god of hell
had carried
off.

2856

So long suche errours vset were
that leue that custome wold̄ thai nogh[t],
but vseden hit so mony a yere,
for hit seruēt hom as pay thoght.

The people
would not
abandon the
feast;

[fol. 44 b.] 2860

Now segh Sergius the pope pis,
that hard̄ hit was to make hom leue
thing that thay had vset amys,
with summe slegh[t]e that he thoght to reue,

so Pope
Sergius
changed it
to honour
Mary

2864

And chaunget hit in anou[p]er maner,
in worschepe of oure der lady
eondeles one day in Februer
for to be borne solempnele,

2868

Opon the purificatioun day,
so that hor custum myȝt be stille,
but hor entencioun more verray,
and ȝette fulfulle hom al hor wille.

at her
purification.

2872

Secundo propter ostendendam virginis puritatem.

The secund cause, soth to say,
The whi holy chirch ordenyt has
to ber thiis serges as this day
was this, I schal say in this place,

(2) Candles
are borne at
this feast

2876

fforto schew the grete clennes
of Godde moder meke Mary,
as I schal tel ȝow here expresse
verray cause wherfore and whi.

to show the
purity of
Mary,

2880

fforto schowe that clene was ho,
neuer none so clene ny so schynynȝ,
ther-fore the pope segh hit to do
serges to bere at hir rising,

2884

2875 MS. *second i of this interlineal.*

2879 MS. *schal corrected from schat.*

H

as the church
sings : Right as Holy Chirche wold say,
alle men at ones in meke maner,
to our lady with hert verray
these wordes writen in Latyn her :

2888

*Virgo beata purificatione non indiges set tota rutilas
tota splendes.*

'Thou
needest no
purifica-
tion.'

'Blesset virgin, moder and may,
the nedes no purification,
but al thow schynes soth to say,
in the nys no corrupcioun.'

[fol. 45 a.]

2892

And vche mon knowes this soth ys,
that purificacioun nedet hir none,
for bout sede of mon i-wys
ho bare Crist, 3e witten vchone.

2896

She was
blessed from
her mother's
womb.

And ho hir-self als blesset was,
hir moder womb when ho was in,
therfore hir nedit no more ne lasse
purificacion for no synne.

2900

She was
blessed by
God's Spirit.

Als blessed ho was by right
and halowet eke, neuer none so,
when Goddes gost in hir was light
to wynne vs wele and wayue our wo.

2904

And ther-of ho hade such grace
that to synne was ho [neuer] bowyng,
ny neuer mon on hir temptet was,
3ette was neuer none so fayre lyuyng.

2908

The Jews
say that
Mary was
beautiful,

Therfore alle Iewes affermen this
and wondren þat hyt so myght be,
that fairest floure ho was i-wys
that any mon in world might se,

2912

but the sight
of her made
men chaste.

3ette had neuer mon fleshely sturyng
to hir by spech ny by syghȝ,
but thagh mon temptet wer any thing
Byfore, and loke on hir he myȝt,

2916

All maner wrang temptacioun
anon in hym shuld slekenet be,
7 wille haue with deuocioun
to continence 7 chastite.

2920

therfore oure lade lykenet is
to the cedre in gode faye,
that nedders slees by kynde iwys
with sauour of hit soth to say.

[fol. 45 b.]

She is like
the cedar
that slays
adders;

2924

So hir grete holy lyuyng
to [ot]hir sauourt in the sight
that al vnskyful fleschly sturyng
ho slogh in hom thurgh Goddis myzt.

2928

To myrre lyknet ho is eke,
for myrre slees wormes kyndly,
so slees pat moder 7 maiden meke
Al maner wormus of lechery,

like myrrh
she slays the
worms of
lechery.

2932

And this prerogatif hade ho
Imong alle virgyns pat euer weȝ,
to oȝer hor holynes wold noȝt do,
but serue hom-selfe in gode maner,

Unlike all
other
women, the
sight of her
made men
pure.

2936

But hir holynes was so grette
that alle men pat hir myzt se
to chastite haden hor hert sette
with lokyng on pat lady fre.

2940

Tercio propter representandam hodiernam processionem.

The thrid cause is, in gode fay,
to represent in gode maner
processioun that was made pis day
Aȝayn Crist, as ȝe shyn heȝ.

(3) Proces-
sion with
candles at
this feast
represents
Jesus' pres-
entation in
the temple.

2944

ffor his moder hym thider broȝt,
Symeon 7 Aune come hom aȝayne
And presentide hym that al has wroȝt
In temple to quich he was bayn.

2948

Jesus is like
a candle :

So make we now processioun
with serges liȝt deuoutly,
to quych serge by gode resoun
likken I may Ihesu skilfully.

2952

ffor in a serge thre thingys bene,
wax 7 weke 7 fuyȝ also,
to quych thre, with-outen wene,
Crist liknet is to alle tho.

2956

the wax is
his pure
flesh,

ffor wax is Cristes flesch 7 blode,
that taken was of a clene may,
bout corrupcioun 7 alle gode,
bout wēm of syn, als soth to say.

[fol. 46 a.]

2960

ffor riȝt as bees of herbes clene
worchyng wax bout engendryng,
so broȝt Mary forth, as I mene,
Ihesu Crist ouȝ heuen kyng.

2964

the wick is
his soul,

The weke, þat in þe wax hid is,
to Cristes saule may liknet be
In flesch 7 blode hid wel i-wys,
that God toke of a maiden fre.

2968

the fire is
his godhead.

The fuyȝ also or ellis liȝt
tokenys godhede bout lesyng,
for, as þe boke sais, God almyȝt
is a fuyȝ al swolowyng. *Deus noster ignis est consumens.*

2972

Quidam metricus de cereo sic ait :
Hanc in honore pie candelam porto Marie,
Accipe per ceram carnem de virgine veram.
Per lumen numen maiestatisque cacumen.

Quarto propter nostram instruccionem candeles accense in
manibus isto die portantur.

(4) We bear
candles at
this feast to
make us
steadfast in
the faith.

The furth cause is couenable
Tqvy we condels beȝ this day,
that is to wit to make vs able
to pat lif pat lastes ay,

2976

2968 MS. amaiden.

And also more stif 7 stable
And noȝt faynt in Goddes fay,
And tokenyng fulle with-outen fable
of serges beryng I wil now say.

2980

Thre thinges we most kepe oryght
in vs for saule saluacioun,
fulle faith, 7 to gode vs diȝt,
the thrid riȝtwis entencioun.

Faith, good
works, and
righteous
intention
are needful
to saluacion.

2984

And thes vertues wel I fynde
In the candel quēn it is liȝt,
for wax is clene 7 fair of kynde,
And liȝt may token God al-myȝt,

[fol. 46 b.]

In the candle
wax and fire
together
mean faith
and works;

2988

And quēn tho two to-geder bene,
wax 7 fuyr as I nowe say,
verray faith, as wel is sene,
And gode dede wel mete may.

2992

ffor as a candel þat fu[yr]les es
Is dede 7 no comfort þer-iȝn,
And liȝt bout candel is non i-wys,
so faren þes vertues forto twȝn,

as neither
the fire nor
the candle is
useful alone,

2996

ffaiȝt verray from worthy dede
or worthy dede from faith verray
twȝnnet, ben noȝt to help at nede,
but both to-gedir wel serue pai may.

faith and
works may
not be
separated.

3000

The weke, þat in þe candel is,
riȝtwys entencioun may wel be,
for monnus thoȝt as weke i-wys
Is hūd þat hit may no mon se.

The wick is
righteous
intention,
for, like the
wick, man's
thought is
hidden.

3004

For thus techis sayn Gregory,
ouȝt open dedes forth to shawe,
that the entencioun priuely
be hūd þat hit no mon may knawe.

3008

2993 MS. fuyrles.

Sic sit opus in publico, et tamen intencio maneat in occulto. Gregorius.

Thus verrey faith, gode dede also,
And eke rígtwys entencioun
to serge moun be liknet so
for monnus edificacioun.

3011

These three
virtues are
needful for
salvation.

ther 3if we wil clene be
bifore God at our last day
we most haue þes vertues thre,
that I to serge wel likken may.

3016

* *Miraculum beate Marie.*

Now a miracle of Mary
that bifel rígt as þis day
I wil telle apertely,
herkenes to me I 3ou pray.

† *Miraculum beate Marie
in purificatione.*

3020

A lady built
a chapel by
her house,

A worthi woman ones wasse
that hade ful grete deuocioun
to owre lady ful of grace,
and aye to worship hir was boun.

[fol. 47 a.]

3024

So bult ho beside hir place
A chapel of ful grete renoun,
And vche day a masse ho has
for any ocupacioun.

3028

where the
mass of Our
Lady was
said.

Of oure lady þat mas schuld be,
for hir wold ho no waye forȝete,
and spend much gode in charite
ffor hir loue, of þat ho might gete.

3032

At Candle-
mas the
priest had
gone away.

So neght þis fest [of] condelmasse,
hir prest had 3eten him leue to go
on serten nedes what-seuer hit was,
that to þat fest come he not tho.

3036

* *Written in margin.*

3027 MS. amasse.

† *Written in left margin by different hand.*

3033 MS. was.

So bote masse nede most ho be
 suche meschef shope as þat day,
 for this maner, leue 3e me,
 this woman hade þat I schal saye.

3040

Who-seuer wold' aske hir any gode
 for the loue of ouȝ lady,
 ȝiuen hit was wit mild mode,
 what were in hond' anone in hye.

3044

She was so
 charitable
 that she had
 given away
 her mantle,

so hade ho ȝiuen a littel before
 hir mantel for ouȝ lady sake,
 And wold haue ȝiuen mich more
 for hir to alle þat euer wold take.

[fol. 47 b.]

3048

So sithen that ho was mantilles,
 to þe chirch miȝt ho not pas,
 q̄ueȝore ho was in gret tristes
 that ho that day was bout a mas.

3052

and without
 a mantle she
 could not go
 to church.

Q̄ueȝ ho segh no bote wold be
 In-to hir chapel sone ho went,
 And bifore ouȝ lady fre
 ho kneles doun with gode entent.

3056

She fell
 asleep pray-
 ing in her
 chapel,

And sone as sho lay þer prayng,
 ho fel on slepe 7 mette onon
 that ho was in a chirche knelyng,
 the fairest ho euer segh any one,

3060

And loket about in ich plas,
 then segh ho virgyns in comyng,
 gret novmber of hom hir thuzt þer was,
 that ho hade neuer so gret likyng.

3064

and dreamed
 of virgins
 and a queen
 entering the
 choir.

Bifore hom, as boke mynde mas,
 A q̄vene þer come with croun shynyng,
 to þe q̄ueȝ an esy pas
 ho gos, þe remenaunt hir suyng.

3068

3045 MS. alittel.

Candles were
given to all.

Quēn þe qvene had sett hir doun
And ichon after hor degre,
comus one in with burthen boun
of serges wonder gret plente,

3072

And takes þe qvene a serge in hie,
And after alle þat weŕ þer-in.
quēn þai weŕ seruet by 7 by
opon þe matroun ho con mȳn,

3076

The lady
decided to
keep hers.

And takes hir a serge onone,
of þe quych ho was ful fayn,
And thoȝt from hir shuld it not gone,
ny hit wold ho not ȝyue aȝayn.

3080

Then came
angels as
candle-
bearers,
Saint Law-
rence and
Saint Vin-
cent as
deacon and
sub-deacon,

Quēn þis was don, ho segh comyng
serge-berers solempnely,
deken, southdeken hom suyng,
And prest reuescht ful rialy.

[fol. 48 a.]

3084

The serge-berers angels weŕ,
And hir thught in hir entent
deken, southdeken to God deŕ
weŕ seynt Laurence 7 saynt Vincent.

3088

and Jesus
Christ, who
sang the
mass.

The prest þat song þe mas i-wys
was Ihesu Crist ful of gras,
that fully as þe vsage is
Confiteor saide riȝt in þat plas.

3092

Sone two Angels clerly þeŕ
bigunnen þe offys of þe mas,
so swete song herd ho neuer eŕ
As hir thught that songen was.

3096

The queen
and the
others
offered their
candles,

So passede þai forth bi proces
til þat time was of offryng.
then went the whene, as maner wes,
And offrid hir serge doun knelyng,

3100

And alle þe oþer ful deuoutly
 vchone after hor degre,
 but thys wommon witerly
 wold not remewe from hir se.

but the lady
 would not.

3104

So abode þe prest ful long
 flooto abide hir offryng,
 And thai thoȝten hit a wrong
 that hir come was so taryng.

The priest
 waited for
 her,

3108

Then sent þe qvene of virgyns sone
 to þis matroun a messenger,
 And saide hit was riȝt wrongly done
 to tarie þe prest in þat maner.

and a mes-
 senger from
 the queen
 bade her
 hurry,

3112

And ho sende worde sone agayn
 And bad þe prest syng forth mas,
 for of þat serge ho was so fayn
 that siker from hir shuld hit not pas,

but she
 refused to
 give up the
 candle.

3116

That was ȝyuen hir, ho wold hold,
 And from hir shuld hit not away.
 the messenger the whene so tolde,
 thenne semet ho wroth, the soth to say,

[fol. 48 b.]

3120

And sent aȝayne the messenger,
 and bad reue hir that serge in hy,
 but ho wold offer in gode maner
 as thay deden al the company.

The mes-
 senger tried
 to wrest it
 from her,

3124

The messenger doos the whene bidding
 and eft comes to this matroun,
 but leue hit wold ho for nothing
 for suche was hir deuocioun.

3128

The messenger segh ho was stout
 and sone lays honde on hir right ther
 and of hir hond wold pull[e] hit out
 and that fare might hir not fer.

3132

3107 MS. awrong.

3122 MS. hyr *deleted before* reue.

3131 MS. pullut.

and in the
struggle the
candle was
broken in
two.

Grete beker was betwene hom two,
whether schuld haue the more maistri,
for that on end ho held tho
and ho that other wel and stifly.

313⁶

so stryuen thay long in this maner
that at the last broken hit was,
that one half had the messenger,
that other halfe the wommon has,

314⁰

When she
awoke she
still held the
half-candle.

And right so in this serge breking
the wommon woke, and in hir honde
as ho mette byfore sleping
fonde halfe the serge thurgh Goddes sonde.

314⁴

Then hade ho wonder wytterly
and of hir sweuen ho hir by-thoȝt,
and thonket God and our lady
that so wel had for hir wroght,

314⁸

And such masse gete hir that day
and such condul forto breñ,
al-thagh ho lufde our lady ay
Moȝ ho onouret our lady thene.

315²

This she
preserved

When this matroun told this cas
7 schewet that seurge from heuen sent,
all meñ thonket God of his grace
and oure lady with gode entent.

[fol. 49 a.]

315⁶

as a relic
which healed
the sick.

And that seurge anon doñ was
among relykes most reuerent,
7 who-sere touchet hit hele has
in what langour sere he be lent.

316⁰

Thus halp oure lady this matroun
as ho dos all meñ sicurly
that in hir hañ deuocioun
and worshipoñ hir deuoutly.

316⁴

3160 MS. be written in left-hand margin.

*De occisione Innocencium 7 de Herode Ascalonica
7 eius vxore.*

Now speke we of the Innocentz,
that for Crist martert were
with-outen defaut of any offence
vnder Eroud, as 3e shin here.

de innocentibus.

The inno-
cents were
slain under
Herod.

3168

Thre Erodes I fynd there were i-wis
that grete nome haden, that is no nay,
In vr[ec]hedenesse and doying mysse,
hor nomes here I shal 3ow say.

There were
three wicked
Herods :

3172

The furst As-calonia was,
that regnet when Crist was borne
7 slogh the Innocentz bout trespas,
for which dede his saule was lorne.

Herod As-
calonia slew
the inno-
cents ;

3176

The secund Erode slogh saint Iohn,
that baptizet Crist omnipotent
In the water of flem Iordain
7 for to preche byfore him went,

[fol. 49 b.]

Herod Anti-
pas killed
John the
Baptist

3180

Antipas that Erod hyzt
7 he regnet in Iude
that tyme that Ihesu ful of myzt
Deghet opon the rode tre.

and ruled in
Judaea at
the time of
Jesus' death ;

3184

the thrid Erod Agrippa was
that slogh seint Iame, as rede we,
7 prisonet Petur also has,
as be thes versez mon may se :

Herod
Agrippa
slew James
and im-
prisoned
Peter.

3188

As-calonia necat pueros, Antipa Iohannem.

Agrippa Iacobum, claudens in carcere Petrum.

but thes two laszt now leue wol I
7 of the first speke now here,
as I fynd in trew story
how he was kyng now 3e moun lere.

I will speak
of the first
Herod.

3192

3171 MS. vrthedenesse.

3177 MS. error deleted before Erode.

3191 MS. fyndin.

Petrus in Historiis Scolasticis.

- Duke Anti-
pater of
Idumaea A duke Antipater Ydumee,
that was a mon̄ gret 7 worthy,
Weddet, in boke as rede we,
the kynges doȝtur of Araby, 3196
- had a son
Herod called
Ascalonita. 7 on̄ hir a son̄ ther gete he
7 callet hym Erod witerly,
that Ascalonica, leue ȝe me,
was callet aftur, as rede I. 3200
- The Emperor
of Rome
gave him the
land of
Judaea. 7 to this Erod ȝiuen̄ was
Be the emperour of Rome
the lond of Iude, 7 hit has
byfore that Crist oūr kyng nome. 3204
- He was the
first alien
king; Then was scheptre first put away [fol. 50 a.]
from̄ Iudas kynd, Iacob son̄,
thirgh whom̄, as I byfore con̄ say,
the Iues nome com̄ first in wone. 3208
- according to
Jacob's
prophecy, Whech profecy, to myn̄ aw on̄,
gode is I reherse here
In Latyn̄ wordus, as I con̄,
that Iacob said, is gode to lere: 3212
- Non auferetur sceptrum de Iuda 7 dux de femore eius,
donec veniat qui mittendus est, 7 ipse erit expectatio
gencium.*
- at Christ's
coming, the
sceptre de-
parted from
Judas' r ce Now was fulfyllet this proficie
when̄ that Erod was mad kyng
and sceptre from̄ Iudas rote therby
put away, Crist negh comyng. 3216
- Herod had
six sons :
Antipater,
Alexander,
Aristobulus, This Erod sex sons has
that were worthe men̄ 7 noble,
Antipater the first was,
Alysandre and Aristoble, 3220

3194 MS. amon̄. 3199 MS. Ascalonica corrected from ascalonita.
3201 MS. hi deleted after to. 3213 MS. as deleted after Now.
3220 MS. archelaus deleted after Aristoble.

Archelaus the furth hyzt,
the fyft Erodes Antipas,
the last Fylyp, thus in ouȝ syzt
aft six arȝ reconneȝ in this place.

Archelaus,
Herod Anti-
pas, and
Philip.

3224

But Alexander and Aristoble,
that both of oȝ modur were,
to Rome he send, for thai were noble
7 scharpe of witte letteuȝ to lere.

Alexander
and Aristobulus
were
educated at
Rome.

3228

Long aftur thai comȝ homȝ agayȝ,
wele lernet 7 ryzt conyng,
And stryuen more þen did hom gayn
After hor fadir to haue ben kyng.

[fol. 50 b.]

They quar-
relled as to
which
should be
the next
king.

3232

ffor both two of on modir weȝ
And hor moder was a Iewes.
therfore þai helden so in feȝ
And putten hor fadir to destres

Their mother
was a
Jewess,

3236

Auther of hom forto haue ȝyuen
the successioun of his londe,
And for this cause with hym thai stryuen
that broght hom after in gret bondȝ.

3240

Also thai thoȝten hom-self conyng
And more worthy þeȝ oȝer weȝ,
quȝȝ they weȝ comyng fro studying
thai hopiden to haue ben more deȝ.

and they
were proud
of their
learning.

3244

But Heravde segh thay wroȝten so,
his aldest sone he put bi-fore,
And supplantid hom both two
of his heritage las 7 more.

Herod in
wrath
named his
eldest son
his heir.

3248

Thay seghen this 7 casten in hie
to haue slayȝ hym ȝif þai myzt,
the kyng knew hor kest priuely
And exilede both in hyzt.

and exiled
these two
for plotting
their
brother's
murder.

3252

3228 MS. *scrar deleted before scharpe.*

- They com-
plained to
the Em-
peror, and
Herod was
sent for.
- When þai both þus exilet weȝ,
to þe emperoure thai went
to pleyn on hor fadir in feȝ,
that sone Heraude was after sent. 3256
- Meanwhile
the three
kings made
him afraid
- But qvil þis strif was enduryng,
Ihesu Crist was born i-wis
And thre kynges thider comyng,
As ȝe knowen wel al þis. 3260
- And quēn þai asket a kyng
that born was of þe Iewes kynde,
Heravde was of hor come dredyng
thurgh double ferdship as I fynde. 3264
- lest a true
king should
cast him out.
- One cause lest a kyng verray [fol. 51 a.]
of Iewes blode þēn born had be
to haue supplauntid hym, soth to say,
for verray commlyng þen was he, 3268
- And supposide ȝif Crist miȝt spryng,
that þēn was born þer in þat londe,
hym-self weȝ shent in time comyng
And thrast hym out that child wold fonde. 3272
- But he dis-
sembled, and
asked them
to bring him
news of the
child.
- But neuer-þe-later in þat myschef
Heraude plesede þe kynges thre,
And let as hor word had ben lef,
Al-thaȝe in hert ful wroth was he, 3276
- And bad hom sech qveȝ þat he weȝ
And come ȝ warn hym hou hyt stode,
that he myȝt honour that child deȝ,
but in-ward wille of hym was wode. 3280
- When they
did not re-
turn, he
thought they
had been
deceived by
the star.
- Quēn Heravde seȝe þai come noȝt
Azayn to hym as þai bihiȝt,
he supposide ȝ fully thoȝt
thai weȝ bigilet of sterre lyȝt, 3284

and failide so pat child to fynde
As men weſ lad with fantasy.
thus keſt Heroude in his mynde,
for they come noȝt agayn hym by,

3288

But turnet oþer ways for shame,
sithen þai failede foul so,
lest þai hade lest þer-by hor name
hor londe so folily to com fro.

3292

And thus from slaght of innocens
A quile he put away his tene,
til sheperdis *prechiden* in his *presens*
And tolden quat siȝt thai hade sene.

But when
the shep-
herds and
Simeon and
Anna told of
Christ,

3296

Simeon 7 Anne also
of Crist als beren gode witnes.
then was Heravde wonder wo,
And for thes tithynges had tristes

3300

that kinges were so foule a-goo,
and in his hert he keſt expresse
to sle alle childer anoon tho
aboute Bedleme þat born wesse.

[fol. 51 b.]

he decided
to slay all
the young
children in
Bethlehem.

3304

thenne come an naungel from heuen adoun
to Ieseph as he lay sleping,
and bad him make him sone boun
in-to Egipt to be hyng.

An angel
warned
Joseph to
take Mary
and Jesus to
Egypt.

3308

thenne token Ieseph 7 Mary
the child and to Egipt went,
and seuen ȝere afture sicurly
in that lond pere thai were lent,

There they
lived seven
years

3312

ay til king Heroude was deide,
in a cite þat callet was
Hermepolym, and pere we[r] lede
as trwe story mynde mase.

in a city
called Her-
mepolin.

3316

3306 MS. reads *Ihū* for *Ieseph*.

3314 MS. *acite*.

þen was fulfillet the prophecy
that I in Latyn sone schal saye,
that spak þe prophete Ysaye
a twousand ȝere befor̃ in faye.

3320

At Jesus'
coming
images fell
before him.

for maumetes, as book minde mas,
fellen doun at his comynȝ
In temples and in vche plas,
In tokenynȝ þat he was heuen kingȝ.

3324

*Ecce dominus ascendit super nubem leuem, 7 ingreditur
Egiptum, 7 mouebuntur simulacra Egipti a facie
domini exercituum.*

The healing
tree Persidis

Cassioder beres witnesse
that in Ermopel þat cite
was a tre of grete suetnysse,
persidis callet was, leue ȝe me,

* Nota bene.

[fol. 52 a.] 3328

The whiche tre suche vertu hade,
mony men thurgh hit helet were
and of meschef releuet radde
wit fruyt, lef, bark, þat hit bere.

3332

howed before
him.

Whenne Crist to Egipt come anone
taward̃ that tre of grete vertu,
hit bowet doun to the erthe opoñ
for to honour oure lord̃ Ihesu,

3336

And roos huppe afture, as wold a moñ
that men by sight fully knewe,
and merueilden þerof vchone,
for þat sight was o the nwe.

3340

Hec Cassiodorus, item Petrus Comeator vt inferius.

Herod was
summoned
to Rome.

Whil Heroud was so conietting̃
the childer deth bi his entent,
sodaynly felle letting̃,
for to Rome he was afture sent

3344

* Written in margin at left.

3337 MS. amon.

By letturs fro the emperoure
at sewte of his sones two.
so steret he was in pat stowr,
that alle his thoght was on hit tho,

3348

And taret to sle the innocentez
til pat processe hade an ende.
so for ferde of more offense
to Rome radle he con winde,

He delayed
slaying the
innocents,

3352

And as he toward Rome went
be Tharse lond was his goyng,
all the chippes of Tharse he brent
in despite of Tharse keng,

but he
burned the
ships at
Tarahish

3356

And for the chippes, as he herd saye,
haden broght hom the kenges thre,
alle he brend hom in his waye,
his foule wille so fullet he.

in spite
against the
three kings;

3360

Then was endet that prophecy
that David sais in his sauter:
'with wode spirit he con destrey
the shippes of Tarse in foule maner.'

[fol. 52 b.]

thus fulfil-
ling David's
prophecy.

3364

In spiritu vehementi conteres naues Tharsis.

Qven Herayde come to Rome tho,
grete altercacioun 7 debate
bitwene hym 7 his sones two
raiset was for his astate.

At Rome
he strove
with his
sons for his
office.

3368

for outhir of hom his air wold be
bi-cause hor moder a Iewes was,
therefore hom thught pat in Iude
to regne best skil hir child has.

3372

Also fro lettrure pai wer kent,
thai thoht hom-self be more worthy,
for Alexandir was ful excellent
And wondir conyng in clergy.

3376

3369 MS. of interlined.

I

The Em-
peror gave
him full
power.

But after grete altercacioun
bitwene Heroud and hom two
bifore lordes of grete renoun,
this moot thus was endit tho,

3380

That Heroud schuld haue ful power
bi the emperoure decre,
whiche sone so his wille wer
to make his heyr as wilnet he,

3384

and bade his
sons be
obedient.

And that hys sones in al thing
to hym schulden be obedient,
thus lordly at al his liking
to his londe azayn he went.

3388

Herod slew
the male
children of
two years
old in
Bethlehem.

When he was comen home a-3ayne
more harde thenne he was bifore,
he kest the childer schulden be slayn
for Cristes burthe that greuet hym sore,

3392

And anoon his men he sent
and slogh knaue childer of tow 3er
that werne about Bedlem lent,
and als withinne that eld that wer.

3396

Exponitur a bymatu, vt in Historiis Scolasticis. [fol. 53 a.]

In-as-miche as the ewangely
spekes of tow 3er and withinne
of childer eldes to destruy,
one trew story I wol ou mynne,

3400

Children
from one
day to two
years were
slain,

As by the trewest opinioun
from childer that weren of one night
to tow 3er ful, 3e leue moun,
Heroud maad sle vche wight,

3404

for a year
had passed
since Christ
was born.

ffor by the kenges lernet he
that Crist was born that ilk day
that thay the sterre furst con se,
as the angel to hym con say,

3408

3379 MS. r of lordes inserted. 3383 MS. i of whiche inserted; wille
corrected from welle. 3401 MS. One letter deleted before opinioun.

And for a 3er was gone fulle
wil that he to Rome went,
he kest tyme of burthe ther-by,
as he was by the kenges kent,

3412

One 3er forto hane by-fore,
an other after-ward comyng,
that skilfully he most be bore
withinne that tyme for anythyng.

3416

And als in hert Heroud kest this
syn sterres serueden hy[m] o-right,
that transforme * hym wel i-wys
to more elde other lasse he might

As Christ
might be
able to
change his
age, Herod
decided on
two years for
certainty.

3420

As in semyng, sothe to say,
ther-fore Heroud wold seker be,
and of two 3er fully in fay
to one night borne thenne slogh he.

3424

*Alia opinio super hoc verbum a bimatu. Iohannes
Crisostomus sic exponit vt infra.*

Iohan with the gnylden mouthe iwys
expounes hit in other maner,
and says by his opinion this,—
bitwene two 3ere 7 fyue 3ai weȝ,

John Chry-
sostom says
they were
two to five
years old,

3428

But inwith two 3er slayn was non,
for bifore fully a 3er
Er Crist was born, as sais this Ion,
the sterre to kynges con apere.

[fol. 53 b.]

for the star
appeared a
year before
Christ's
birth.

3432

Therefore knaue childer two 3er olde
he sl[o]gh, but noght 3unger then thay,
bitwene to and fyue, as I tolde,
of elde thay wer, as Iohan con say.

3436

3418 MS. hyn ori right.
deleted after his.

3419 MS. transformet.

3427 MS. expo

3430 MS. a3er.

3434 MS. 3o deleted after but.

The bones of
the inno-
cents are
longer than
those of
two-year-old
children,
but people
were bigger
in those
days.

As by this euidence, as says he,
hyt semes wel for to be so,
for bones of hom that men moun se
Arm longer thenne childer of ȝeres two.

344^o

But ther-aȝayn moñ vnsuar may
that tyme men and childer were
wel more thenne thay ben this day
and in vch eld more of power,

344⁺

So that the first opinioñ
clerkes hoden most verray,
that in-with tow ȝe[r] be reson
the childer slayne wer, in gode fay.

344^s

*Macrobius in * Siturnalibus: qualiter Herodes iuste
fuerat punitus.*

Herod was
punished,

But Heroud in hys wykkedenesse
was pinischet resonabuly,
as Macrobius beres wutenysse,
one wengeance to him felle per-bi,

345⁺

for one of
his own
children was
slain with
the inno-
cents,

For one sone of his there was slayn
that was ȝiuen to keping,
of whiche was Heroud no-thing fayn,
but in gre[t] sorow and misliking,

345⁶

So pat God lord of rightwisnesse
nold not vnuenget pat hit weȝ,
his wrongful dedes of wickettenesse,
but punischet bothe in heuen and heȝ,

346^o

God wold that he lost his lykyng
and chastiset weȝ in that maner, †
that maade so mony moñ syking
and moderes for hor childer dere.

[fol. 54 a.]

346⁺

3441 final es deleted from aȝayn.
of clerkes.

* MS. 7.

3461 MS. no deleted after wold.

3446 MS. curl inserted above r
3460 MS. erthe deleted after and.
3462 MS. manened

thenne was fulfillet the prophecy
that I in Latyn thenke to say,
for lettert men that sitten by
to conferme this in gode faye:

and the pro-
phesy was
fulfilled.

3468

*Vox ploratus 7 ululatus audita est in Rama, id est
excelsis.*

But zette God wold not leue hym so,
but more meschef send him opon,
for alder sones other two
he sloght, as ze schun her anone.

His sons
Alexander
and Aristo-
bulus also
he slew.

3472

Alisaunder, Aristoble tho,
that striuen whit him a littul before,
he hade suspect of gyltes moo,
the greuet him vyle sore.

3476

For one pat was wit hom priue,
the whiche thai tristes in al thing,
had disc[reue]t, leue ze me,
hor covnseil holle to the keng,

They had
tried to
poison him

3480

And told how thai haden hym bihight
grete giftes and eke richesse
to poyson Heroud, 3if he myght,
and þis to hym was told expresse.

3484

His barbour confesset eke al-so
that him was heght a grete wynning
of the sones bothe two
to kutte his throte in berd shauyng,

and bribed
his barber
to kill him.

3488

For Alisaunder to hym con say
that in a nold mon was no tryst
thagh he kempt day for day
his hore lokkes, when pat him lust,

3492

3479 MS. discomfort corrected, see note.
deleted, viz.: ther fauð he sayde pat hit whas gode.

3489 Following line is

For to make him seme jungly,
ther-fore he sayde þat hit was gode
for to deliuer him hastely,
that al his lif hade ben so wode.

[fol. 54 b.] 3496

Herod put
them to
death.

Qveñ that Heravde herd this thing,
greuet he was gretly tho
And onon bout taryng
made to sle hom both two,

3500

Antipater
was envious
of his
nephews,

And made his aldest son his aiṛ,
Antipater that callide was,
but he cast Heraude to appaiṛ
sone after, as boke mynde mas.

3504

fior Heraude pleside in alle thing
his sones childir that he hade slayn,
Antipater hade no likyng
ne of þat dede was he not fayn,

3508

and plotted
against
Herod.

And lest he hade chaunget his wille
And deseride hym any way,
with venym he cast hym to spille,
that was told Heraude soth to say.

3512

He was
imprisoned.

Queñ þat Heraude herd of pis thyng,
Anon he put hym in prisoun,
til he myzt for his trespassyng
punysch hym as was resoun.

3516

The Em-
peror said :
'Better be
Herod's
swine than
his chil-
dren.'

Queñ þe emperouṛ herde say
that kyng Heraude has thus done,
he saide hym hade leuer, in gode fay
be Heraudes swyn þeñ Heraude sone,

3520

fior sithen that he conuerted was
to Iewes faith 7 hor lyuyng,
to sle swyne he sparet has
And slayn his sones olde 7 3yng.

3524

Qven Heraude of gret elde wes,
 sixti ȝer 7 therto ten,
 for veniaunce of his wrecchidnes
 he swal 7 stank both feet 7 knen,

At seventy
 years old
 Herod grew
 very sick.

3528

And a strong feuer eke hade he
 And al his body in sich swellyng
 that for gret stench, leue ȝe me,
 negh hym miȝt no mon be dwellyng.

[fol. 55 a.]

3532

Qven Iewes herden þat he ferd so,
 list 7 likyng þen þai weȝ
 that þai shuld be delyueret þo
 of þat tiraunt in sich maner.

When the
 Jews re-
 joiced,

3536

Qven this was told Heraude onon
 that Iewes enioiet of his wo,
 gret lordes sonus euerichone
 he putt in prisoun sone tho,

Herod im-
 prisoned
 their lords,

3540

And praiet his suster Salome
 that ho shuld, quen þat he weȝ dede,
 sle hom all 7 lett non fle,
 And ho grauntide to do his rede,

and bade
 his sister
 Salome slay
 them at his
 death :

3544

for he wilnet soueraynly
 that men shuld reme 7 sorewe make
 quen he weȝ dede, þo men for-thy
 gyltlesly he made to take,

then the
 Jews would
 mourn.

3548

That ȝif Iewes nold not þen
 reme for hym qven he weȝ gone,
 thay myȝt reme for þes oper men
 that he bad so sle euerichone,

3552

for he desyrif at his deȝyng
 that ich mon shuld make dele,
 And for his deth ne his partyng
 wold no mon reme he wist wele.

3556

3532, 3556 MS. nomon.

- Herod tried
to kill
himself, Then [h]ad Heraude þis maner
 quen he hade eten 7 wold wende
 to par an appul, 3if any wer,
 And ete þat atte last ende. 3560
- So toke he a knyf in hy
 As thagh he tho3t nothing amys,
 And waitet þer was no mon by
 for styke hym-self he wold i-wys. 3564
- and his
death was
reported. But on frend þer was negh stondyn3
 And toke þe knyf out of his honde, [fol. 55 b.]
 And for this dede was told tithing
 that Heraude was dede al þe londe. 3568
- At this
news Anti-
pater re-
joiced, When Antipater herd of this,
 his sone that so in prisoun wasse,
 muche myrthe forsothe iwisse
 for his fader deth he maas. 3572
- and Herod
had him
beheaded. When Heroud herd þat he did so,
 anone he made gurd of his hede,
 and Archelaus him leuyn3 tho
 he maad his hei3 when he wer dede. 3576
- Five days
later Herod
died, and
Salome
released the
prisoners. Thenne after-ward the fift daye
 degheþ Heroud wrecchetly,
 and his suster, soth to saye,
 deliueret the prisoners in hye, 3580
- The whiche Heroud hade beden before
 schulden be slayn, when he wer deed,
 ho thought ho schulde see hym no mor
 and took hir to a better rede. 3584
- Thus endet Heroud, as rede we,
 but what tyme and also 3er,
 her-after anone 3e schun see
 datat the tyme fulle enter. 3588

3557 MS. bad.

3563 MS. nomon.

Petrus in Histore capitulo xlvº.

This ȝer was born the gode saint Iohan,
Euangelist that callet his,
Imong the aposteles euerichone
wit Crist none louet was so wel i-wis.

John the
Evangelist
was born the
year Herod
died.

3592

And also in this selue ȝer
deghe Heroud pat cruel keng,
that regnet in Iude boute weȝ
seuen and thritte ȝer during.

3596

Eusebius libro primo capitulo vijº.

Now ȝe schun here a wikketnyss
that Heroud did at his degheing,
he commavndet his men expresse
go to the tempel for any-thing,

[fol. 56 a.]

Herod
ordered the
books in the
temple to be
burned

3600

And brenne al bokes thai mighten finde
of Iewes store and begynnynge,
that no mon schuld haue after mynde
that before him was any keng,

3604

for he supposet in that maner
a grete nome to wyn him i-wis,
ȝif mynde of other forȝeten were
and his nome so broȝt huppe amys,

to increase
the fame of
his own
reign.

3608

but ȝette haden Iewes in trosory
at hoome tho bokes euerichone,
so Heroudes wiles witerly
after his deghe ther seruet him none.

But the
Jews had
the books at
home.

3612

*Anno Augusti xlviiº 7 gracie vijº. Item Petrus in
Histore capitulo liº.*

This ȝer at aungeles forwarning
come Ihesu azayn to Iude,
after sex ȝer duelling
in Egypt, as sone rede we.

Jesus re-
turned from
Egypt,

3616

and the prophecy was fulfilled.

thenne was fulfille, as knowen trwe,
that Ysay told before leuyng,
that God wold calle his sone Ihesu
from Egipt, as I schal ou myng.

3620

*Ex Egipto vocaui filium meum id.
Anno Augusti liij^o 7 graciae xii^o.*

Jesus disputed with the doctors in the temple.

this 3er Ihesu funde was
In tempel wit doctours sputyng,
that alle men wonderten of the grace
that he had thenne in forthe-shoyng.

3624

Anno Augusti lvij^o 7 graciae xv^o.

Octavian was poisoned by his wife.

This 3er deghet Octauia in
the worthy emperour of Rome,
paysnet as mony before hauen,
and of his wif þat wenym come.

3628

He was beloved of all men;

This lord so wel beloued was
wiht al naciouns, nys no nay,
that was neuer noon had such grace
with stronge and couthe, al in gode fay.

[fol. 56 b.]

3631

men from India brought him tribute;

ffor men of Inde fer in the est
that know neuer route ther before,
senden hym tribut most and lest,
so deden thay to no nother 3ore.

3636

kings kept his bridle.

Summe kenges from hor remmes went
and habit of Rome token hom opon
to kepe hys bridul wihit gode entent
in worscip of that worthy mon.

3640

He was eager for men's love.

To senatoures he was benigne,
to tho tha[t] louet studfast ay,
to cacche loue ful straunge and digne,
ther-as loued he went neuer away.

3644

3635 MS. hym interlined.

3638 MS. of interlined.

3639 MS. kede; the d has been altered.

In lettrur he was excellent,
for al the seuen ars cuthe he,
of speche was none in londe lent
that hade suche schowyng, leue 3e me,

He knew all
the seven
arts,

3648

Was neuer day from hom schuld pass
that he nold rede or elles write
or elles occupiet he was
of grete materes forto dispuyte.

and every
day he either
read or wrote
or discussed
great
matters.

3652

Ysidorus libro primo: de x. litera.

This emperour fonde furst i-wys
x. lettre, as well rede I,
in stude of whiche bifor amys
C.s. men taken wyterly.

He invented
the letter x

3656

And that tyme right wel founden hit was
schap of the croice to represent,
for verray schap of croyce hit has
for Crist that tyme in lond was lent,

in the shape
of a cross.

3660

The wyche on croice wold by vs alle
like that lettre thenne new made,
ther-fore hyt wolde best by-falle
that tyme in boke for to be hade.

[fol. 57 a.]

3664

*De septuagesima 7 eius institucione.**

Of Septuagesme speke we,
the which for lewet de-clare wol I
what worde septuegesme may be
and whi hit maad was wyterly.

Septuagesima begins on
the day
Alleluia
stops, and
lasts till the
Saturday
after
Easter,

3668

Septuagesme bygynnes that day
that *alleluya* closet is,
and lastes to the Setter-day
in the Ester weke i-wis.

3672

3658 MS. o of croice *interlined*; hit was has *deleted* after croice.

3663 At the top of the page in a late hand is written *munara concurrunt deus est agi tanta maris et.*

3664 MS. Final letter of be *smared*.

* MS. *institucione*.

70 days. In quych time, soth to say,
 sixty daies 7 ten *per* bene,
 that expositioun is verray
 of septuagesme with-out wene. 3676

Prima causa quare septuagesima instituta est.

Septuagesima was
 ordained for
 three
 reasons. Ion Beleth, pat a gret clerk was,
 thre skilles showes, as I shal say,
 qvi holi chirch ordeynt has
 septuagesme thus vset ay. 3680

(1) After the
 ascension,
 Thursday
 was hon-
 oured like
 Sunday At holi chirch bigynnyng
 sone after Cristes ascencioun,
 holi fadirs then lyuyng
 maden pis constitucioun, 3684

That in worship of that day
 that Crist from heuen to erth went,
 Thursday shuld be honouret ay
 As Sondag is with gode entent. 3688

for sithen our kynde so honoures was
 And brogt that day to heuen blis,
 therefore, as boke mynde mas,
 the moꝛ thai worshipet hit i-wys, 3692

by pro-
 cession to
 Olivet. And maden open processioun
 Apostles dede to represent,
 that thai did with deuocioun
 to Oliuete quen pai with hym went. [fol. 57 b.] 3696

Later the
 Church
 honoured
 martyrs
 instead; But afterward ful mony a 3er,
 quen martirs weꝛ so thik slayn,
 to honour hor festes 7 make hom der
 holi chirch was glad 7 fayn. 3700

And laften pat solemnite
 to honour sayntes 7 hor day,
 for to gret charge hit had be
 forto serue both, soth to say. 3704

ȝet in recompensacioun
of þat solemnite lettide so,
holi chirch bi gode resoun
one weke of fastyng ordeynt tho

but in
recompense
a week of
fasting was
ordered
before Lent.
3708

Bifore len to n forto be,
that al shuld not go out of mynde,
And septuagesme, leue ȝe me,
that weke þai calliden, as I fynde.

3712

And so come this nome on plas,
septuagesme, as er saide I,
And holden that nome sithen it has,
As I fynde in trewe story.

This is Sep.
tuagesima.
3716

Secunda causa quare septuagesima fuerat instituta.

Aⁿother cause alegge I may
qvy septuagesme ordeynt was,
In significacioun, soth to say,
As þe same Ion mynde mas,

3720

ffor septuagesme in gode fay
may signifie for ouȝ trespas
time of ouȝ puttyng away
from paradise þat ioyful plas,

(2) It signi-
fies the time
of our exile
from Para-
dise,
3724

ffor ouȝ forme-fadir sȝn
exilet vs from þat same blis,
til þat Crist come forto wȝn
that wele azayn forsoth i-wys.

3728

But al-pa[3] Crist vs so for-boȝt
after ouȝ deth, ȝif we gode weȝ,
to come to blis, ȝet wold he noȝt
that Adam sȝn weȝ fully cler,

[fol. 58 a.]

3732

ffor qvo-seȝ lyuen most at lykyng,
weȝ neuer bout tribulacioun
sithen þe worldes bygynnyng
quyl body 7 soule to-geder be moun.

a period of
tribulation;
3736

3729 MS. al þat.

Therefore fro time Adam did mys
 til þe day of dome shal be
 I may calle, forsoth i-wys,
 time of trespas, leue 3e me,

3740

And time also of exilyng
 this world is now 7 eu^{er} 3et was,
 ffor ay qvil we ben he^r lynyng
 trauaile we han for ou^r trespas.

3744

we shall
 never have
 rest in this
 life.

for al-thagh we thur3e Cristes deth
 when we dejen comen to blis,
 qvil in þe body is lif or breth
 fulle rest shul we neu^{er} haf i-wis.

3748

Our exile is
 in periods of
 seven.

And this time qvil we exilet bene
 bi seuen days is ay turnyng,
 And closet also bout wene
 In seuen thousande 3e^r rennyng.

3752

The ascen-
 sion was
 6,000 years
 after the
 creation,

ffor after clerkes opinioun
 from þe worldes bygynyng
 til Ihesu Cristes ascencioun
 sex thousande 3e^r we^r, bout lesyng,

A principio mundi *
 usque ad finem.

3756

and the
 world shall
 end in the
 seventh
 millennium,

And from thethen forth i-wys
 til þe world shal endid be,
 the seuen thousande taken is,
 but after þat time witen not we

3760

but just
 when, no
 man knows.

Hou long þe world shal last i-wys,
 for þat terme may no mon se
 saue God hym-self, leues wel this,
 by no gode autorite.

3764

In the sixth
 age we were
 restored to
 hope,

But in this six eld, as I say,
 we that vnwisely exilet we^r,
 to hope of ioy that lastes ay
 restoret we we^r in gode manere.

[fol. 58 b.]

3768

* MS. mundi inserted.

3762 MS. nomon.

After ouȝ doying day for day
And gode lyuying qvil we ben heȝ,
queȝ we ben dede, trist we may
thurȝ Cristes deth to won in feȝ,

if we live
well;

3772

ffor thurȝ fulloght in gode fay
of Adams gylt we wesch vs cleȝ,
then gostly exil went away
And we restoret to first powerȝ.

for baptism
washes the
stain of
Adam's sin.

3776

Therefore iche ȝeȝ noȝt amys
vside is and alway has,
qveȝ septuagesme bigunneȝ is,
time of exilyng 7 trespas,

In Septua-
gesima we
stop singing
Alleluia,

3780

We bigynnen to wayue i-wis
song of ioy 7 of solas,
Alleluya, nothing amys,
til time come representyng gras.

3784

On pasch euen, ȝe sene wel pis,
Alleluya aȝayn mon tas,
And theȝ bygynnes a newe blis
quȝȝ holi chirch pat mynde mas,

till Easter
Eve;

3788 only one
Alleluia is
sung then,

But one *alleluya* bout mo
we syngen þeȝȝ, to represent
that in þe sext eld thurȝ Crist tho
hope of fulle ioy we han hent.

3792

A tracte þeȝȝ is after suyng,
the quych wel may signifie
that gret trauail heȝ lyuyng
suffre we most continually

and a tract
afterward to
signify
travail.

3796

To fulfille Goddis biddyng
til we moun com to his mercy,
ffor in þe seuent eld, bout lesyng,
dede bitides vs bodily.

Death is
the seuent
age,

[fol. 59 a.] 3800

3787 MS. anewe.

the eighth is resurrection. theñ in þe eȝt eld, bout lesyng,
from deth to lif, as rede I,
er theñ no rest is ne lykyng
to no mon lyuyng fullily.

3804

Septima elas est moriencium, octaua resurgencium.

So the sixt elde wonnen is
the wele from quich we wayuet weȝ,
the seuent eld þat is deth i-wys,
that bodily we most haue heȝ.

3808

theñ afterward shal we not mys
the ioy þat is in heuen cleȝ,
Ihesu bryng vs to þat blys,
that Mary of hir body beȝ!

3812

At the end
of Septua-
gesima we
sing two
Alleluias

Therefore that selue Seterday
that septuagesme shal endet beȝ,
two *alleluyas*, in gode fay,
both to-gedir. syngen we,

3816

as a sign of
the double
merit of a
good life.

In significacioun
that double merit shul we haue,
ȝif we godely lif moun,
ouȝ saule from sȝn forto saue.

3820

Then septuagesme, as saide I,
that tokenys monkynde exilyng,
makes an ende al fullily
And we in ioy euer-lastyng.

3824

[T]e[r]ti)a * *causa quare septuagesima est instituta.*

The thrid cause assigne I may,
As ȝe fully leue moun,
qvy hit was ordeynt in gode fay,
was for representacioun.

3828

3804 MS. nomon.

3818 MS. haue deleted after merit.

3823 MS. anende.

* MS. Septia.

for septuagesme, with-outen weȝ,
representes subiectioun
that Iewes ten 7 sixty ȝeȝ
hade in Babuloyn in bandoun.

(3) Septuagesima be-
tokens the
70 years'
captivity of
the Jews.

3832

And right as thay in that daunger
layden doun murthes, so in prusoun
als song of murthe we lyueng her
layn doun this tyme by gode resoun.

[fol. 59 b.]

They laid
aside all
rejoicing.

3836

for as the Byble mynde mas,
Nabugodonosor the keng
took Ierusalem that holy place
And made in Babiloyne hor wonny[n]g,

Nebucha-
nezzar
carried them
to Babylon,

3840

And al was for hor owen trespasse
that thay ne deden Goddes biddynge,
thenne laft thay song and al solace
And sayden whil that was enduryng:

because they
had forsaken
God.

3844

Quomodo cantabimus canticum in terra aliena.

'Goddes song how schuld we syng,
thus lengyng in a straunge londe?
more mater we han of mournyng
whil we ben hoden thus in bonde.'

'How shall
we sing
God's song
in a strange
land?'

3848

But after in the sexte ȝere
leue thay haden to go azayne,
thenne maden thay murthe in hor maner,
and wer at Goddes byddyng bayn.

After 60
years they
rejoiced in
leave to go
home;

3852

therfore on pasche euen i-wys
one alleluy wel syngen we
to represent hor grete blys,
that in the sixty ȝere schuld be.

so we on
Easter Even
sing one
Alleluia.

3856

But for-as-muche as thay tho
trauaileden ten ȝere tenderly
florto twynne Babiloyne fro
whit hor goddes that dyd hom ny,

As they
toiled 10
years in
getting
home,

3860

3833 MS. as corrected from an, ad deleted after that.
murthes corrected from mutthes.

3834 MS

3835 MS. lyueng corrected from
lyueng. 3836 MS. tyme corrected from tyne. 3837 MS. mas deleted
after byble. 3842 MS. Goddes corrected from godes.

In caryage from place to place
so hoom flyttyng that foolk in fere,
ther-fore holy chirche maas
a mynd ther-of in thys maner̃,

3864

so we sing a
tract after
the Alleluia.

And one pasche euen solempnely
singyn a tracte no thyng amys
anone after the *alleluy*,
that tokenes trauayl wel i-wys.

[fol. 60 a.]

3868

But at the
end of Sep-
tuagesima
we sing two
Alleluias to
signify their
rejoicing.

But thenne Setu[r]day nextte suyng
when septuagesime an ende maas,
two *alleluyes* boutte lesyng
holy chirche togeder taas,

3872

That ful ioi may singnyfy
when thay wer in hor londe in reste,
thenne might thay sing solempnely
this canticuler wel of the best:

3876

* *Laudate dominum omnes gentes &c.*

Their cap-
tivity be-
tokens our
life of toil.

this time of takyng & exil
of Iewes that in thralldom wẽr,
tokens trauail 7 peril
whil we in world bene lyuyng hẽr.

3880

As they
were de-
livered after
60 years, so
Christ re-
deemed us
in the sixth
age.

ffor riȝt as thay from that any
In þe sixty ȝẽr wẽr broȝt,
so in þe sext elde witerly
Crist of bitter bale vs boȝt.

3884

As they
toiled to get
home, so
must we do
good deeds.

And as thay trauailet day by day
to flitte hor goddes home agayn,
so most we in this elde ay
In gode dedes to make vs fayn.

3888

We must
come to
death and
then to the
period of
perfect rest,

Thēn to þe seuent eld that deth is
nedelynges we most come to,
And theñ to perfite rest i-wys
ȝif we bifore woln godely do,

3892

3864 MS. amynd.

3866 MS. tracte *interlined* and *trete deleted*.

3876 MS. wel *interlined*.

* *Written in margin.*

3882 MS.

boȝt *deleted* after wẽr.

And sing *per double Alleluy*
euer-more with-oute ende,
 To quych thurze his *mercy*
 he make vs worthy *forto wende!*

and ever-
 more sing
 a double
 Alleluia.

3896

De sexagesima 7 eius institucione.

Sexagesme is bygynyng
 Sopen pat selue Sononday
 that we this offys con syng,
Exurge domine, in gode fay,

Sexagesima
 begins the
 Sunday that
 we sing
 'Exurge
 Domine',

3900

next after septuagesme suyng,
 And in pasch weke endes ay
 on Wednesday, by acountyng,
 As I shal ful sone say.

[fol. 60 b.]

and ends the
 Wednesday
 after Easter.

3904

*Instituta est sexagesima propter recompensationem, signifi-
 cacionem 7 representacionem, vt patet inferius.*

Sexagesme wel ordeynt was
 first in *recompensacioun*
 of fastyng pat popes conen whace
 by gode *deliberacioun*,

Sexagesima
 was or-
 dained (1) as
 a compensa-
 tion for
 fasting,

3908

And also as boke mynd mas
 In *representacioun*
 of our forbyng to pat plas
 that we so lost azeyn resoun.

(2) as a re-
 presentation
 of our re-
 demption,

3912

The thrid cause was in tokenyng,
 As I shal ful sone telle,
 of wydowhode, with-out lesyng,
 that holi chirch in con dwelle.

(3) as a sign
 of the
 widowhood
 of the
 Church,

3916

Holi chirche wydohode
 I may calle, as thinkes me,
 time that apostles bode
 the holi gost with hert fre

when the
 apostles
 waited for
 the Holy
 Ghost after
 the ascen-
 sion,

3920

3895 MS. thurgh *deleted before* quych; and To *inserted*.

After Cristes ascencioun
quyl thay weŕ in hor praiet̃,
that widohode we calle moun
of holi chirch, as ȝe shyn heŕ.

3924

or, as some
say, the
widowhood
extends from
the ascen-
sion to the
Last Judge-
ment.

But ȝet by sum opinioun
holi chirch widohode
Mich larger may be tane
theñ that time that pai so abode,

3928

That is from þe ascencioun
euen into þe worldes ende,
qveñ Crist shal deme vs by resoun
And aȝ þat gode ben with hym wende.

3932

Then Crist 7 holy chirch also
shyn be feghet both in feŕ,
As I shal er þat I go
sone declar̃ owe more cleŕ.

[fol. 61a.]

3936

* *Quod instituta est propter recompensationem.*

(1) Sexa-
gesima was
ordained for
compensa-
tion.

As to þe first cause i-wys,
that is recompensacioun,
hit was ordeynt not amys,
As I shal preue by gode resoun.

nota.

3940

Pope Mel-
chizedek and
Pope Sil-
vester
ordered that
after the
fast of
Friday

Two popes godely ordeynt þis,
Melchisedech, Siluestre also,
sithen Seterday after Friday ys
next day suyng onon tho,

3944

And on Friday skilfully
In penaunce ich mon most be
of fastyng, prayer specialy,
for God þeñ deghet on rode tre,

3948

men should
eat twice on
Saturday,

Therefore thay ordeynt Seterday
iche mon forto ete twye,
that to gret fastyng in gode fay
hor kynde to mych shuld not destruy.

3952

* *Written in margin.*

Then in recompensacioun
of þis fastyng laide doun so,
one weke bifore þe lentoun
thai ordeynt time of fastyng tho,

and in com-
pensation
last one
week before
Lent;

3956

And sexagesme calden hitt,
this weke þat so ordeynt was,
And this nome thus by my witt
of se[x]agesme com first on plas.

this week is
Sexagesima.

3960

* *ij^o propter [signific]acionem.*

Anoper cause I may showe
qvi se[x]agesme was ordeynt so,
In tokenyng fully 3e shul knowe
of widohode, as I saide tho.

(2) Sex-
agesima was
ordained as
a sign of the
widowhood
of the
Church.

3964

Qven Crist to heuen blis went,
Apostles destitute þen weþ,
And that was widohode verrayment
of holi chirch, as I say heþ.

When Christ
went to
heaven, the
Church was
widowed.

3968

And sexagesme may signifie
wydohode wel leue 3e me,
As bifore. declaret I
the time, as 3e moun sothly se.

[fol. 61 b.] 3972

But in fulle reconselyng
of holy kirk þat widow was
to Ihesu Crist our heuen kyng
that so stegh to heuen plas,

But the
Church was
left two
wings to
fly to her
spouse
Christ :

3976

therfore to chirch in his absence
was left two wynges witerly
to flye with to his presence
And come to Crist hir spouse þerby.

3980

3960, 3962 MS. septuagesme.
in margin.

* MS. recompensacionem, Written
3967 MS. that corrected from thas.

*Due ale sunt sex opera misericordie 7 decem precepta
decalogi.*

one is the
six works
of mercy,
the other is
the ten com-
mandments.

That one wyng I may wel caſt
the sex wercus of mercy,
that oper wyng, as wel wyl falle,
the ten comaundementes dou dully.

3984

So Sexa-
gesima is
six times
ten.

therfore sexagesme i-wis
on Englisch is as mich to say,
As sex sith ten nothing amys,
or ten sith six, prœue hit I may.

3988

By sex I may wel vnderstonde
the sex wercus of mercy,
by ten lagh ȝyuen of Goddus honde,
the ten comaundementes truly.

3992

And the two wynges so laft he
In erth that we with hom shuld flie
to blis, ȝif we about be
to fulfulle hom fullylie.

3996

* *ij^a ratio propter representacionem.*

(3) Sexa-
gesima was
ordained as
representa-
tion of our
redemption.

The thrid cause, ȝe mot be kent,
why sexagesme ordeynt was,
myȝt be wel to represent
that God forboȝt vs thurgh his gras.

4000

Man was
redeemed to
fill the place
of Lucifer

To fulfulle, as was resoun,
bi long processe þat ilk plas
þat Lucifer, quē he fel doun,
thurȝe pride so foule lost has.

4004

and the 10th
order of
angels, who
fell with
him.

By ten I vnderstonde heȝ
mon þat was made to ful aȝayn
An order lost by Lucifeȝ
of angels that to hym weȝ bayn.

[fol. 62 a.] 4008

* *Written in margin.*

Then to fulfille þat tent plas
mon was made, as cler^{cus} sayn,
that Lucifer for his trespas
thurȝe pride lost, nys not to layn.

4012

But quēn that plas fulfillet is
that so was lorn for Lucifer,
then shal be domus-day i-wys
And general risyng, bout weȝ.

This place
will be filled
at the Last
Judgement.

4016

ffor þat plas, leue wel pis,
may wel be-token, as I say heȝ,
the tent order þat diden omys
of angels þat weȝ most cleȝ.

4020

Also bi six I vnderstonde
the sex dedis of charite,
þat forto bryng vs out of bonde
God shewide sone, as ȝe shyn se.

Six repre-
sents the
acts by
which Christ
redeemed us:

4024

Quich dedis I wil not wonde
to reherce, riȝt as did he
that with his frelie flesch wold fonde
of thraldom forto make vs fre.

4028

The first was þe incarnacioun,
the secunde his natiuite,
the thrid his gret passioun,
the furth quēn to helle went he,

incarnation,
nativity,
passion,
descent into
hell,

4032

The fift his resurreccioun,
the sext time worshipt weȝ we
quēn ouȝ kynde atte Asscencioun
Abuf alle heuens havcet he.

resurrection,
and ascen-
sion.

4036

Then sexagesme as I con say
endures, qvo-so wel wil seke,
riȝt into þe Wedenesday
þat is in þe Aster weke,

Sexagesima
lasts till the
Wednesday
after Easter,

4040

when we
sing :

On qvich Wedenesday songen is
At þe bygynnyng of þe mas
this ilke selue offys
that I shal specifie er I pas :

[fol. 62 b.]

4044

*Venite benedicti patris * mei ⁊c, expositio in
lingua materna.*

'Come, ye
blessed of
my father,
take your
joy.

'My fadir blesside, comus to me,
takes þe ioy that ordeynt is
to owe, er made was stone or tre,
In heuen þer-as is endles blis,'

4048

Well done.
Welcome to
my father.'

So that, 'wel done,' þis shul pai heȝ
And vsen þes wercus of mercy,
'welcum to my fadir dere,'
As in Latyn now saide I.

4052

Heaven's
gates will
open.

Thēn heuen ȝates shul openyd be
that spouse to spouse may com þat way,
holi chirche, as er saide we,
to Crist as hit was wilnet ay.

4056

The epistle
says to be
stiff in tribu-
lation,

Therefore we reden ȝe moun se
In þe epistle of þis Sonday,
in tribulacioun stif to be
And suffre as Paule did, soth to say :

4060

Ad Corinthios Paulus: Libenter suffertis insipientes ⁊c.

and the
gospel coun-
sels us to
good dedes.

And in the gospel eke also
to gode dedis we counseiled bene,
worthy to God that we be tho
And make þis saide, as may be sene :

4064

The Church,
which was in
tribulation
the first
Sunday,

venite benedicti patris mei.

thēn holi chirche þat saide bifore
the first Sonday at mas
this offys, dredyng wonder sore
As ho in tribulacioun was :

4068

4944 MS. s deleted after I.

* MS. I deleted after patris.

4064 MS. may corrected from man.

Circumdederunt me gemitus mortis.

this secunde Sondag comfortid is,
And praies to Crist in this manere,
that he wil rise þat kyng of blis
weret fro wo* þen þat þai weŕ:

now prays
Christ to
rise as king.
of bliss.

4072

Officium: Exurge, quare obdormis domine.

But in thre maners, as I fynde,
And for thre thinges, in gode fay,
holy chirch vs to vnbynde
by this offys wel moun pray:

[fol. 63 a.]

This prayer
is threefold:

+ *Exurge* &c.

4076

ffor sum in holi chirch per bene
that han gret tribulacioun
And neuer ouer-comen, as wel is sene,
ffor no maner temptacioun.

those never
overcome by
tribulation

4080

And for alle sich as moun do so
this offys songen is oright
to comfort hom in sich wo
And make hor langour more list.

are com-
forted;

4084

Other ther ben als, in gode fay,
that gret tribulacioun han,
but suffre hit moun þai by no way,
but in hit caŕt 7 sone tan.

those caught
in trouble

4088

And for alle sich it nedis i-wys
to syng þis offys *exurge*,
to make hom rise þat don omys
In fondyng sone so faynt to be.

are en-
couraged to
rise;

4092

The thrid per ben, as rede I,
that ben not fondet with no wo,
ne ffallen not in no maner ny
but perseueraunt ay ben so.

those not
in trouble

4096

4072 MS. wo wo þen þat þai in weŕ.

+ *Written in margin.*

4079 MS. of *deleted* after neuer.

are encouraged to persevere.

And for alle sich pis ilke offys
Exurge songen is oright,
 to haue perseueraunce, as best is,
 In gode purpos þat þai ben piȝt.

4100

The gospel also refers to these three kinds of people.

And to þes degres thre
 Acordes þe gospel of pis day,
 that Crist expovnes, ȝe moun se,
 hym-self expresly, soth to say.

4104

De quinquagesima 7 eius institucione.

Quinquagesima lasts from the Sunday whenwesing 'Esto mihi to Easter: Day.

Quinquagesme is enduryng
 from pat ilk Sononday
 that we thys office conun syng
 that her wreton is verray:

[fol. 63 b.]

4108

Esto michi in deum protectorem

And be trw of-cowntyng
 hit endes opon Ester day.
 whi hyt was ordenyt and what thyng,
 now expressele wol I say.

4112

*Instituta est quinquagesima propter supplicionem,
 significacionem 7 representacionem.*

Quinquagesima was instituted (1) as compensation in fasting, (2) as a sign of forgiveness, and (3) as a representation.

Ordenyt hyt was in fulfylling
 on Sonundayes when we mounot faste,
 And also in bytocunny[n]g
 of for-ȝyfnyng at the last,
 The thrid in representyng
 of serten thyngws don by-fore,
 as I wol sone to our lykyng
 de-clar the mater las and mor.

4116

4120

Primo propter supplicionem.

(1) This fast was ordained as compensation for fasting.

The first cause wher-for and whi
 quinquagesme ordynet was,
 for forty dayes contynwely
 Crist fast, as gospel mynd mas,

4124

4110 MS. hit inserted.

4116 MS. This verse is written in the margin.

Whiche fastyng fullily
we schulde fulfyl whit hert fre,
and teche our fles so truly
on vrthe wonnyng as dyd he.

We should
complete the
40 days of
Christ's fast.

4128

And in al lentun securly
but syx and threfte dayes ben
for-to fast [o]n conablee,
exceptyng Sonundayes, wel 3e senne.

We fast 36
days in Lent,

4132

ffor of Sonundayes fast not we
ffor dyuerse cause, 3e whyt moun.
on ys for reuerens, leue 3e me,
of Cristes resurection,

but not on
Sundays,
because wo
reverence
the resur-
rection,

4136

And sethyn twyes Crist ete that day,
as wyttenes the ewangly,—
ones when he come in fay,
the 3ates stoken wel and styfley,

[fol. 64 a.]

and because
Christ ate
twice on
Sunday
(once with
his disciples
when the
gates were
shut

4140

To hys desypulles, sothe to say,
when thay profreden hert-ly
rostyt fysche in gode aray,
and oney, also as rede I,

4144

The secund tyme that day ete he
toward Emaus as he went,—
ther-fore on Sonunday fast not we
ensawmpul of Crist thas so ws kent.

and again at
Emmaus).

4148

Ther-fore to fulfille by reson
fawrty dayes of fastyng,
fawr dayes byfore clene lenton
we fastun in dayes fultefullyng,

So we fast
four days
before Lent

4152

And in recompensacion
of Sonundayes in that tyme comyng,
In the whiche we eten moun
twye lefully whyt-out synnyng.

in compen-
sation for
the Sundays
when we
may eat
twice.

4156

4131 MS. wnconablee corrected from wnconablie.
deleted before ys. 4144 MS. only corrected to oney.
interlined. 4149 MS. fawrty deleted after reson.

4135 MS. 1

4146 MS. he

But the
clergy fast
two dayes
before Ash
Wednesday

But ȝet men of religion
two dayes by-for askewedenysday
by gode consyderaciō
fastun in maner I schal say,

4160

to surpass
the people.

For sythyn hor ordir and degre
passes the popul in on maner,
hor perfeccioun, leue ȝe me,
most be schwes more cler.

4164

thws one weke by-for lenton
Of fastyng fully ordenyt is,
and quinquagesme by gode reson
cald hyt is nothyng amys.

4168

*Secundo institucia est quinquagesna propter
significacionem.*

(2) Quin-
quagesima
was ordained
as a sign of
forgiveness.

On* anothyr cause I myn
whi quinquagesme ordenyt was,
in tokenyng of our synne
was playn remission and grace,

[fol. 64 b.] 4172

The 50th
year was
the Jubilee,

ffor al-way the fyfty ȝere
has ben ȝer of iubile,
that al men bounden in daunger
weren releschet and maad fre,

4176

when debtors
and prison-
ers were
released.

Also who-ser in dette wer
for-ȝiuen thenne was he,
or taken as for prisoner
deliueret wel in vch degre,

4180

If we are
clean of sin,
we shall be
redeemed
from the
devil.

So that of synne if we be cler
thurgh schrift and in ful charite,
from the deucl and his power
thys tyme forboght that we schun be.

4184

4163 MS. *This verse is written in the margin.*

4169 MS. *Oon.*

4182 MS. *in interlined.*

4183 MS. *from corrected from form.*

*Qualiter annus iubeleus primo fuerat introductus.
Petrus in Historiis Scolasticis.*

Now er that I fur go
I wyl tel what ys iubile,
as Ierom and Petre both two
witnessen, as rede we.

The meaning
of Jubilee is
found in
Jerome and
Peter.

4188

when Abraham, as I sayd bifore,
hade slayne faur kenges graciously
And deliueret las and more
Loth and al hys company,

When
Abraham
delivered
Lot from the
four kings,

4192

By-cause of that deliuerance
Iubile toke a bygynyng,
whein Habraham felle that happy chaunce
his brother out of bale to bryng.

he began the
Jubilee.

4196

Iobel enim dicatur remissio vel initium.

Iubile is as miche to say
as remissioun or bygynyng,
for grete remission felle that day
as Lothes so azayn comyng.

It means
remission or
beginning.

4200

Alia causa quare annus iubeleus fuerat introductus.

And als Loth that taken was
and broght azayn in this maner
was thenne, as boke mynde mas,
of elde fully fyfte 3er.

Lot was 50
years old.

[fol. 65 a.] 4204

Alia causa.

Or elles one cause wel migh be
for fyfty 3er ful passes wer
after that God spake, leue 3e me,
whit Habraham hys derlyng der,

50 years had
passed since
God called
Abraham.

4208

And bad hym go out of hys contre
to a lond he couth hy[m] lere,
in whiche reches he had gret plente,
and also childer both in fer.

4212

4203 MS. a deleted before mynde.
passet.

4206 MS. passes corrected from

*Vnde habetur Genesis xij^o: Egredere de terra tua, 7
de cognacione tua, 7 veni in terram, quam monstrabo
tibi.*

Abraham
knew that
the stars
were favour-
able every
50th year.

And other cause assingnes is
Whi thay worschypet iubile,
By-cause Abraham couthe wys
of sterres cource grete sotilte,

4216

And by-cause that he segh this,
that elamentes so distempre
in fyfty 3er nothyng amys
to esy cource schuld turnet be,

4220

Ther-fore in the fyfty 3er
he wold schulde be a 3er of grace,
and euer sythyne whyt-outen wer
contynuely mon vset has.

4224

*Tercia ratio est quare quinquagesima est instituta
propter representacionem.*

(3) Quin-
quagesima
was ordained
as a repre-
sentation of
early events:

The thryde cause by myn entent
whi quinquagesme ordeynet was
as wel was forto represent
thyng done byfore as tyme of grace.

4228

the Jubilee,
in the 50th
year,

for as I sayd right now byfore,
bonde-men in the fyfty 3er
wer made fre, as was vset 3ore,
And that tyme put out of daunger.

4232

the giving of
the Law to
Moses, which
was the 50th
day after
the sacrifice
of the lamb

Also in the fyfty day
after the lombe sacret was,
the lawe to Moyses, leue 3e may,
was 3iuen thenne thurght Goddes grace.

[fol. 65 b.]

4236

(the third
book tells
this story),

But more expresse this story
of the lombes offering
the thryde book rede he, rede I,
And ther shal he fynde thys thyng,

4240

4213 MS. s of assingnes corrected from t. 4215 MS. cl deleted before
couthe. 4232 MS. d deleted before of. 4233 MS. 3er deleted before day.

Wo-ser wol fynde fullily
hys purpos to gode ligkyng,

[loke wele 7 certaynly

due linee absunt.

And in þat boke he shal fynde þat þynge.]

4244

Al-so the fyfty day i-wys
from Cristes resurrection,
the Holy Gost from heuen blysse
to erthe for mon was sent doun,

and the
coming of
the Holy
Ghost on
the 50th day
after the
resurrection.

4248

Therefore thys noumbur of fyfty
blesset dedes may represent,
As I bifore con specify
And thaght ow her be myn entent.

4252

*Nota quod tria sunt necessaria que proponuntur in
epistola 7 in euangelio huius diei.*

Thre nedeful thyngus, takes in mynde,
that in the epistel bene to-day
and in the gospel, as I fynde,
that preuen penaunce nedeful ay.

The epistle
and the
gospel give
three rea-
sons why
penance is
needed.

4256

The furst of hom is charite,
that in the epistel expresset is,
and thus bygynnes, 3e moun se,
as her is written wel i-wys.

Charity is
expressed in
the epistle :

4260

*Si linguis hominum loquar, 7 angilorum, caritatem
autem non habeam, factus sum velut es 7c.*

Paule says thagh he had that grace
to speke as angel and as moñ,
and charite faillet in that caas,
vertu fynd he ne con,

Paul said if
he could
speak like
an angel and
lacked
charity, he
had no
virtue,

4264

Save as metal that wer sounyng
that turnet no more p[ro]fyte to,
or as a chymbe began to tyng,
no more gode ther-whit might he do ;

save as
sounding
metal or a
tinkling
cymbal ;

4268

4243-4 lacking in MS., supplied from Add. 38666.
inmynde, 4266 MS. p[ro]fyte. 4267 MS. chymbe corrected from chynbe.

4253 MS.

if he had the grace of prophecy and faith to move hills and lacked charity, he was worth nothing.

And þat he had grace of prophecy, [fol. 66 a.]
 and couth al maner wordly wyt,
 and bileuet stidfastly
 that he mighe make hulles to flytte, 4272

And failet that vertu of charite,
 he says that no-thin[g] worth he wer,
 and mo suche poyntes puttes he
 in his epistel, as 3e moun ler. 4276

*Secundum est memoria passionis, ut * in principio
 euangelii huius diei.*

Remembrance of the passion told in the gospel incites man to penance and contrition:

In the gospel eke al-so
 I hit mynnes on Cristes passioun
 to excite monnes wille tho
 to penaunce and contricion, 4280

And ys sette at bigyn[n]yng
 in the selue ewangely,
 as I in Latyn schal ou myng,
 how Ihesu spake in prophecy:— 4284

Ecce ascendimus Ierosolima 7c. †

going to Jerusalem
 Christ said: 'All prophecies shall be fulfilled';

Criste sayde to Ierusalem goynng,
 'lo now we gone to that cite,
 fulfyllet sal be althing
 of prophetes spoken bifor of me.' 4288

he should be taken, abused and slain,

Whit folk he sayd he schuld be hent,
 scornet, scourget, sputte opon,
 and when he wer schamely schent,
 after slayne bothe God and mon; 4292

but the third day he would rise.

But rise he wolde the thrydde day,
 as he tolde hym-selfe byfore,
 so by thys gospel, I may say,
 mynde of hys passion meues more 4296

4269 MS. þat written above the line. * MS. it. 4279 MS. t of
 excite written over a smudge. 4281 MS. bigynmyng.

† Written in margin.

A mon to penaunce and to pray
for-ȝuennesse that he s[ynn]et sore
and after by contrite verray,
thenne any lesoun other lore.

4300

*Tercium est fides que intelligitur per illuminacionem
ceci, ut in euangelio huius diei.*

The thridde thing that nedeful ys
to make our penaunce acceptable
ys werrai faithe forsothe i-wisse,
for bouthe hit moun we noght be able.

[fol. 66 b.]

Faith, which
makes our
penance
acceptable,

4304

And that may vnderstonden be
by the gospel of this day,
and that blind mon þat God maad se,
for sad faithe he hade and werray,

may be
learned from
the gospel of
story of the
blind man
who was
healed;

4308

And that witnessse God almight
by his awne worde i-wisse,
that Crist sayde when he gaf him sight,
as he in Latyn wreten his :

4312

Respice, fides tua saluum te fecit.

'Se,' quod Crist, and thenne segħ he,
that long tyme was blind before,
'thi beleue has sauēt the
Of penaunce thow has tholet tho.'

Christ said :
'Thy faith
has cured
thee.'

4316

So may I prene tho werkēs thre
that in epistel and gospel ys,
faithe, mynd and ful charite
bien ful nedeful all i-wis.

Faith, re-
membrance,
, and charity
are all
needful ;

4320

for sad faithe maad our werkēs be
acceptable to God almight,
For impossible, leue ȝe me,
bouthe faithe to plesse God oright.

for faith
makes our
works ac-
ceptable ;

4324

4298 MS. semet, s deleted before he and set after.

L

Sine fide impossibile est placere deo.*

remem-
brance of
the passion
lightens
penance, as
Gregory
says:

Mind, as in Cristes passioun,
makes our penaunce more light,
as Gregori witnesse by resoun,
and I to telle now haue i-tight :

[fol. 67 a.] 432^b

*Gregorius: Si passio Christi ad memoriam reducitur,
nichil est, quod non equo animo toleretur.*

'If we think
on Christ's
passion, all
pain is
light'

'3if Cristes passioun be in mynde,
no pyne for him we thole may
that [n]is light, 3if we be kynd,
and better suffer hit we mone aye.'

433^a

and charity
makes for
steadfast-
ness,

The thridde vertu of charite
mas tho other studfast aye,
for ther-as thing may louet be,
mon nys not werry be no waye,

433^b

as Gregory
says :
'Where love
fails in
deeds, it is
of no worth.'

And witnesse saynt Gregore,
As I to specify am in-tent,
that loue is noght wurth witerlye,
Ther loue in dede ys negligent.

434^o

*Gregorius: Amor dei non potest esse ociosus, operatur enim
magna, si est, si autem operari negligitur, amor non
est.*

The mass
grows in
grace on
each of these
three Sun-
days :

Also be good skil preue I may
that the office of the masse
these thre weeks vche Sonunday
grouing to grace aft-waye was.

434^a

'Circum-
dederunt'
indicates
doubt of
grace;

for atte furst begynnynge,
Circumdederunt singun we,
As holi chirch weȝ mysleuyng
pat any grace of syū shuld be;

434^b

* MS. palacere.

4327 MS. grory, in margin gregori; berea 0
deleted after witnesse.

4331 MS. reads his for nis.

Fv. 434^a:-

4348 written in the margin.

but the next Sonnenday comming
comfortet more sum-what weſ we,
and i[n] hope of grace praynȝ
wit this office, *Exurge*,

on the next
Sunday
'Exurge'
prays for
help;

4352

In whice we prayn to God, rise
and nocht for-sake vs in grete nede,
and we als waxen more wyse
that misbileneden in ouſ dede;

4356

but now this thridde Sonndaye
as men that comfortet ben oright
[For he ys ouſ governour ever 7 ay
As hit ys in þe office dyght.]

[fol. 67 b.]

on the third
Sunday we
are com-
forted,

4360

Officium misse: Esse michi domine in deum protectorem.*

In whice office, sothe to say,
holy chirche to God almight
four thinges special con pray,
as I to telle now haue i-tight.

and we pray
to God for
four things :

4364

Protection and confermyng,
of four thes arn the furst two,
helpe also and good ledyng,
We prayen aftere eke also.

protection,
strengthen-
ing, help,
and guid-
ance.

4368

for alle men in erthe leuyng,
outher pai bien wele other wo,
grace or gult, wit-oute lesing,
one of the fauſ gos no mon fro.

Every man
needs one of
these four :

4372

Thenne for suche as ben in grace
he praes of confirmacioun
for to kepe hym fro trespas
and falling by temptacioun.

those in
grace need
strengthen-
ing;

4376

Fr. 4359-4360 lacking in MS., supplied from Add. 38666. * MS.
michi corrected from miche. 4367 MS. second o of good inserted.

Officio misse huius diei : Quoniam firmamentum.

those guilty
of sin need
help to rise ;

to hom that bien in gult of synne
he prayes of helpe to rise in hye
and of the deueles bond to twinne,
as this office con specifye.

4380

Vt patet in officio : Et in locum ref[u]giu et saluum
me facias.*

those in ad-
versity need
protection ;

To hom that tholen aduersite
he prayes afture protectioun,
that God bring̃ hom into prosperite
oute of hor persecucioun.

4384

Vnde in officio : Esto michi in deum protectorem.

those in
prosperity
need guidance,

ffor mony men so wel [pa]y bien
that hom-self ne know thai noght,
ny that ioy conen tha[i] not sen
ho[w] godely God for hom has wroght ;

4388

Therefore to pray aftur ledyng
to hom that bene in suche blysse,
I holde hit a ful nedeful thing̃,
lest thai gout of the waye amysse.

[fol. 68 a.]

4392

Quinquagesima ends
on Easter
Day.

then quinquagesme, as I [s]a[i]de her̃,
endes opoun Aster-daye,
for then we risen clene and clẽ
thurgh penaunce done befor̃ in faye.

4396

De quadragesima 7 eius institucione.†

Quadra-
gesima is
called Lent.

Of quadragesme now speke we,
that clene lentoun callet ys,
and diuerse causes 3e schun se
whi we worschipen hit i-wis.

4400

It begins the
Sunday on
which we
sing :
'Inuocauit
me'.

Quadragesme, as knouen 3e,
begynnes that Sondag, not amys,
that at masse *Inuocauit me*
Ys sungun welle for the office,

4404

* MS. refugii.

† MS. institucōe.

4387 MS. that.

4388 MS. her.

4393 MS. hade.

and taken hit his ful skilfully,
as I thenke now for to saye,
for by hit semes that mercy
grauntet is fully in fay.

4408

For holy chirche at begynnynge
opon the furst Sonneday
Circumdede runt conen syng
In tribulacioun and afraye,

On the first
Sunday
'Circum-
dederunt' is
sung,

4412

The secounde Sonneday vppe rising
Exurge ful welle songen thai,
the thridde whit ful hope prayng
Esto michi to Goddes paye.

on the next
'Exurge',
on the third
'Esto
michi',

4416

now holy chirche showes expresse
graciously that herd is he
and broght of wo and grete tr[is]t[e]sse
be this song, *Inuocauit me*.

and now
'Inuocauit'
shows that
God has
brought us
out of woe.

4420

Now wol I that ȝe knowen this,
that in lentoun sicurly
two and forty dayes ther is
whit the Sonnedayes, as say I,

Lent has
42 days;

4424

Of whiche novmber to take away
Sixe Sonnodayes hit enduring,
sixe and thritte dayes in fay
Leuen that tyme of fasting,

[fol. 68 b.]

counting ont
six Sundays,
we have 36
days of fast-
ing, one

4428

the whiche sexe and thritte dayes
arn teythe dayes of all the ȝer,
good accompt who-seuer arayes
schal finde hit so wit-uten weȝ.

tenth of the
days of the
year.

4432

For thre hundret dayes i-wis
and therto fiue and sixtye
in a ȝere fulle ther is,
and teythe of tho, sixe and therty.

4436

4414 MS. *urg* of *Exurge* inserted.

4418 MS. *is* inserted.

4419 MS. *tretisse*.

But since
Christ fasted
40 dayes, we
fast on Ash
Wednesday
and the
three dayes
following.

But bycause that God al-might
fast fourte dayes fullilye,
therfore fouȝ be-iiij oright
we fasten to make ful fourty,

4440

That is oñ Askewednesdaye
and the thre dayes astuȝ hit,
to folowe Cristes fasting aye
in novmbur of dayes thurgh our witte.

4444

*Quare in hoc numero quadragenario ieiunium
obseruamus, triplex ratio assignatur.*

(1) The first
reason why
we fast 40
dayes is from
Augustine:

Now wol I telle wherfore and whi
fourty dayes fasten we,
th[r]e causes here apertelye
I finde be good autorite.

4448

the furst cause says saint Austyn
whi fourte dayes fasten we
ny no mo ny ther-withynne,
But euen fourty, 3e schun se.

4452

Matthew
names 40
generacions
between
Adam and
Christ;

Matheu in his euangely
from Abraham til Crist comen was
Generacions euen fourty
He settes, as book, mynd maas,

4456

as Christ
suffered in
the 40th
generation,

And fro Crist light in-to monð-kynde
in fourty generacioun
vs of bale to vnbynde
And to blis make vs boun,

[fol. 69 a.]

4460

Right as he that tyme down light
vs to deliuer in-to lee
out of pyne [we] weȝ in pyght
Thurgh dethe opoñ the rode tre,

4464

4445 MS. itelle.

4464 MS. pyne *deleted after* Thurgh.

So that tyme we shul us dyght
thught good life wit him to be,
and aȝayn oure foo to fight,
that maad us bonde that furst we? fre.

so we must
prepare our-
selves to
fight our foe.

4468

*Secunda causa quare in hoc quadragenario ieiunium
obseruamus.*

The secounde cause is, as says he,
for in this generacioun
that fourtit is, trauail most we,
Her we come to perfectioun,

(2) We fast
40 days
because we
must toil to
repay our
salvation in
the 40th
generation.

4472

and alle ou? lif in penaunce be
in this tyme of redempcioun,
that gos be fourte, ȝe mone se,
in whiche felle ou? saluacioun.

4476

ffor al-thagh God vs so forboght
in this tyme goyng be forty,
he wol not þat we haue for noght
that blis that he con for vs bye,

4480

But we trauail in dede and thoght
for to serue hym princepally,
that suche wele so for vs wroght
and so ouercome oure enemy.

4484

Also Ihesu heuen kenge
afture his resurrectioun
was forty dayes her dwelling
er he to blisse maad hym boun,

Jesus stayed
on earth 40
days after
his resur-
rection,

[fol. 69 b.] 4488

Whiche dwellyng [b]e-liken I may
to the forty generacion,
in whiche forboght we ben for ay
to sekernesse of saluacioun.

which may
be likened to
the 40th
generation.

4492

4489 MS. he liken.

*Terciam causam assignat magister Prepositius
in Summa.*

(3) We fast
40 days
because

The thridde cause, I wol how say,
but I pray ow takes entent,
whi this tyme is in penaunce ay
fourty dayes, 3e schun be kent.

4496

*Quatuor partes hominum.**

both the
world and
the year are
in four parts,

The worlde, [3]e witten, dalt hit ys
in four parties, leue 3e me,
and a 3er also i-wys
in four parties, 3e moun se.

4500

man is made
of four
elements,

And mon of four element3 maad,
fuyr and aire, water and stone,
for stone of erthe bygynnyng hade,
stone and erthe I holde bothe one.

4504

man has
four com-
plexions,

And mon also made ys oright
of four complexiones couenable,
of sanguine, colre, ys vche wight,
fflum, or elles malencoly.

4508

the new law
is in four
gospels,

The new lawe also ys sette
in four ewangilistes lore,
so bi four withouten lette
gone alle the thinges sayde bifore.

4512

the old law
was given
in 10 com-
mandments,

Also by ten comoundement3
the olde lawe wel ordeynet was,
and to bothe lawes with grete offense
oft tyme we doon trespasse.

4516

and we must
obey both,

Ther-fore to bothe amende most be,
3if we to blisse woln be worthy,
bi ten sithe four, as 3e schun se,
and four sithe ten, as telle wol I.

4520

4496 MS. s deleted before 3e.

* Written in margin.

4497 MS. 3s for 3e.

4507 MS. four deleted after of.

Takes hede now, I ow pray,
to vnderstond this thing orighȝ,
by noumbre of teȝ, as I ȝow say,
the olde lawe to vs was dȝyt,

[fol. 70 a.]

4524

The newe lawe god 7 verray
by fauȝ ewangelisteȝ lore,
so by faure 7 teȝ ouȝ fay
ȝs schewet frely vs byfore.

4528

fauȝ sith teȝ that is faurty,
7 teȝ sith fauȝ faurty also,
so noumbre of teȝ to multiplie
fauȝ is set to, may not be fro.

Four times
10 is 40;

4532

And so by noumbre of teȝ i-wis
the olde lawe ȝiuen to vs was;
7 now confermet wel hit is
By noumbre of fauȝ in tyme of grace.

so the old
law of 10 is
confirmed by
the new law
of four.

4536

Therefore sithen that we don amȝs
aȝain both laweȝ to trespasse,
skilful thing is, me thinkes this,
to both amend vs in this cas,

Since we
transgress
both laws,

4540

And by noumbre of fauȝ and teȝ,
ȝȝ fauȝ ȝȝ teȝ makes faurty,
amend vs knelyng on ouȝ kneȝ
faurty dayes to aske mercy.

we must do
penance 40
days.

4544

Also, as I said byfore,
of fauȝ elements made is monȝ,
wheche faure by clerkes lore
baȝ places in him to leng oponȝ.

Man is made
of four ele-
ments,

4548

For in oure eghen fuyr ther is,
in tong and eres aire wol faȝ,
in priue membres water i-wis,
erthe in hondes 7 limmes aȝȝ.

fire, air,
water, and
earth;

4552

4539 MS. skilfulthing.

fire brings
with it
uneasiness,
air misery,

In eghenð therfore is bysenes,
for fuyr ther most abundaunt is;
in tong and eres wrecchednesse,
ther-as aire maisters vs amys;

[fol. 70 b.]

455⁶

water
lechery, and
earth
cruelty.

In priue membres lecchery,
ther-as water has wonyng;
in hondes and alle lymmes by
crueschip of erthe comyng.

456⁰

Man should
be punished
for these
sins by four
times 10.

Therfore sithenð we of such mater
byñ mad, in which synne is regnyng,
and goñ by fauṛ, 3e sene wel here,
me thing that hit is skilful thing

456⁴

By fauṛ sith ten we punischet be
of thing that we hañ donð amys,
syñ old lawe 7 newe, 3e moun se,
by ten 7 fauṛ fulfillet is.

456⁸

Gregorius in omelia ponit alias tres rationes.

Gregory
gives three
other rea-
sons for a
40-day fast.

Sayñ Gregory in his omely
schowes thes skilles that I shal say,
whi faurty daies continually
we fastenð byfore Pasche daie.

457¹

(1) The 10
command-
ments must
be completed
by the four
books of the
gospel.

For the ten commandements
7 the vertue of honð commyng
shuld be fulfillet bout offence
by newe lawe in all thing.

457⁶

Fauṛ bokes of the ewangely
confirmenð all thing donð bifore
in the old lawe, as say I,
that last was vs by Moise; lore.

458⁰

ffor nouthur lawe ne profecye
vset in the old testament
was neuer fulfillet fullily
til Crist comð and hit vs kent.

458⁴

4564 MS. skilfulthing. 4578 MS. confirmenð *corrected from confermenð.*

Now sithen in flesche that dedely is
our soule lenges, as wetten 3e,
the whiche fleschely body i-wys
of four elamentes made ys he,

[fol. 71 a.]

(2) The
fleshy body
made of four
elements
should be
punished;

4588

And by that fleschely wyfulnesse
Goddess byddyng breken we,
ther-fore that flesche for to distresse
gode resoun ys, as thinkes me.

4592

Sithen old lawe gos by ten
the new by four, as wreten ys hit,
by faur sithe ten to punische men
me think hit wel done by my wyt,

so we fast
40 days.

4596

And faurty dayes for to fast,
syn four sythe ten euen fourty ys,
thus four and ten by my cast
ys sette togeder wel i-wys.

4600

And from this day to Pasche day
six wikes ther bene 7 no mo,
7 in the six wikes ay
euen faurty daies and two,

(3) In six
weeks are
42 days;

4604

Of the whech take away
six Sonnendayes, at comptyng so,
in abstinence ther leues, I lay,
six 7 thritte daies tho.

counting out
six Sundays,
36 days
remain,

4608

Then contenes all the 3ere
thre hundret daies fyue 7 sixte,
7 teithe of th[o], withouten were,
is six 7 thritte, as said I.

one-tenth of
the whole
year;

4612

Thus teith we our flesche in fer
to God be dayes deuoutely,
as witnesse Goddess derlyng der,
the holi pope said Gregori.

so we give a
tithe of our
flesh to God.

4616

4594 MS. t deleted after wreten.
fourty.

4598 MS. four corrected from

4611 MS. the.

*Quare non obseruamus ieiunium eo tempore quo
Christus ieiunauit . Magister Iohannes Beleth.*

Our fasting
is not at the
time of
Christ's;

Now is to knowe a nedefull thing [fol. 71 b.]
to which I rede ow take gode hede,
whi we hold not oure fastyng
that tyme that Crist did, as was nede.

4620

his fast
followed
Twelfth Day
in his 30th
year.

For Crist, as I haue told by-fore,
was folowet opoñ the twolft daie,
whēn he of elde was bout more
bygynning thritte ȝer in fai,

4624

Then his fasting begañ he
of faurty daies, as I fynd,
faur skilles whi so doñ not we
schowe I wil whil I haue mynde.

4628

Prima causa. Magister Iohannes Beleth.

John Beleth
gives four
reasons for
this :

Agret clerk, that callet is
Iohñ Beleth, as rede I,
thes causes schewes not amys,
is gode to haue in memorie.

4632

(1) If we
wish to rise
with Christ,

‘ȝif we wilne,’ he sais, ‘to rise
with Ihesu Crist at his rising,
fonde we for to make vs hise
with holi dedes of fasting.

4636

since he
suffered
before resur-
rection, we
must suffer
before
Easter.

‘For sithen Crist suffret passioun
er he rose the thrid daie,
skil hit is ȝ gode raisoun
we souffre so before in faye,

4640

‘That we to rise moun be bovd
with him that tyme worthily ay,
clene bout any corrupcioun
ȝ wemme of synne clene put away.’

4644

Secunda causa. Item Iohannes Beleth.

The second cause, as says he,
for Iues agayn hom broȝt were [fol. 72 a.]
from Egipt lond in-to Iude
this selfe tyme 7 all in fere 4648

(2) At this time when the Jews were brought out of Egypt into Judaea

Be Moiseȝ seruand Iosue,
as in Exodi ȝe moun lere,
this ilk chapetre that wol se
that is titelet holly here. Exodi xiiij°. 4652

by Joshua, as we read in Exodus,

Also eft when̄ thai were taĩd
7 in Babiloin broȝt in bond,
this tyme turnet aȝain thai haĩd
with grete ioye to hor awne lond, 4656

and again when they were delivered out of Babylon,

7 that schewus apertely
by euidence gode and expresse,
for riȝt when̄ thai were commen in hie,
Pasche day with hom worshiȝt was. 4660

they celebrated the Passover in their own land.

Therefore to do as dyden thai,
the clerk sais, skilful thing hit is
this tyme to fastȝ, in gode fay,
7 mend that we haĩd don amys, 4664

So we should fast

That we moun opon̄ Astur-day
from Egipt, Babiloin both i-wis,
be deliueret faire away
o bondaghe in-to mych blys, 4668

that we may be delivered on Easter Day from Egypt and Babylon,

That is to wit, from worldus woo
7 the dewlus knot of synne
to that ioy that lasteȝ oo,
of heuen blys that neuer shal blynd. 4672

that is, the world's woe, and the devil's knot of sin.

Who-eneuer this story all wold see
of the Iewes aȝayne-comyng [fol. 72 b.]
from Babiloyne to hor cuntre,
in Ester he schal fynd this thyng. 4676

This story is found in Esther.

After v. 4646 this line is deleted: From̄ egipt iues aȝayn hom broȝt were.

Tercia causa. Item Magister Iohannes Belet.

(3) As lechery 'The thrid cause,' says Maister Iohan,
 is most troublesome 'gos sumwat by way of kynde,
 in the for lechery thys tyme in moñ
 spring, most feruent regnys, as I fynd,

4680

'And mon has more temptacioun
 al-way this tyme of the 3er
 thenne any other, leue 3e moun,
 groing hete ymong vs her.

4684

we must 'Ther-fore that fondyng to wiht-stond,
 fast then to that we han so flesche likyng,
 withstand it. to fast and pray we mosten fonde
 this tyme to be in gode tempryng.

4688

'That suche fleschely temptacion
 bring vs in no mor tene,
 to suffer assay we this sesoun
 leste synne on vs to muche be sene.'

4692

*Quarta causa, statym post ieiunium debemus
 corpus domini accipere.*

(4) We
 should re-
 ceive the
 sacrament
 after abstin-
 ence,

The furthe cause, in gode fay,
 T upon reson foundet ys,
 ffor Goddes body we schulden ay
 receyue clene and not amys,

4696

And w[ith] abstinence verray
 of mete and drinke whit-out fayntys
 m[e]ke hym-self a mon wel may,
 and wildeschip so wel wayue i-wys;

4700

Ther-fore after suche fastyng,
 hit semes clene that we schuld be
 And eke worthi in al thyng
 to receyue his body fre.

4704

4685 MS. wihtstond *corrected from wihit-tonde.*
 deleted after gode, in inserted.

4697 MS. whiche.

4688 MS. lykyng
 4699 MS. make.

And ensaumpul we moun take,
as our faderes han vs kent,
and as book mynd conen make
in the Olde Testament,

[fol. 73 a.]

as our
fathers did
in the Old
Testament,

4708

fior er thay maken sacrifice
of the lompe on Pasche day,
thay th[o]ghten, as men that wer wyse
pleysaunt be to Goddes pay,

4712

And eten erbes pat bytter wer
and honysokles as I say,
the wiche abaten in gode maner
fleschely lust by al way,

for the Jews
ate bitter
herbs before
the Pass-
over.

4716

That thay might clene and worthi be
to sacre that lombe after hor lawe;
ensampel of wiche sewen now we,
And after hor doying for to draw,

4720

And this tyme pyne vs whit fastyng
for to receyue worthily
the lombe of lyfe to his liking,
that whit his blode so con vs by.

4724

De ieiunio quatuor temporum.

*De ieiunio quatuor
temporum.*

Now of fastyng speke we
Of four tymes of the 3er,
that lewet callen, as witten 3e,
vmbring dayes and fasting der,

The fasting
four times a
year is called
Ember Days.

4728

whiche dayes by autorite
of Pope Calixt ordenes wer,
four tymes four sithe dayes thre,
for sertayn cause, as schun her.

It was in-
stituted by
Pope Calix-
tus for four
three-day
periods.

4732

4707 MS. co deleted before mynd.
w deleted before now.

4719 MS. The beginning of a

(1) We fast
in each of
the four
seasons.

The furst cause, God hit wotte,
for Marche is hote and moyste i-wys,
And somer is dry and hote,
heruest colde and dry ay is,

4736

Wynter colde and moiste also,
Hyt ys ay by way of kynde,
therfore we fasten these tymes oo
For these causes, as I fynde.

4740

In March
we restrain
lechery,

In Marche moyste and hote, say I,
We fasten to restreyne oright
hote sturing of lechorye,
that in that mone as most might.

[fol. 73 b.]

4744

In summer
we wish to
conquer
avarice.

In somer that is dry and hote,
We fasten to wayue auerice
that thenne ys regnyng, God hyt woote,
and men a-bundaunt to that vice.

4748

In autumn
we lessen
our pride,
in winter
we fight
malice and
envy;

In heruest that is cold and drye,
we fasten to a-bate pruyde;
in wynter regnes malice, enuye,
therfor we fasten that ilke tyde.

4752

as every man
is troubled
with some
of these sins,

ffor vche moñ that is lyuyng
has part of sum complexion
to these tymes acordyng,
therfore me thynke hit gode resoun

4756

every man
ought to fast
these four
times.

To fast tho tymes of the 3er,
and from these flesly wylles fle,
that of meschef ben grete mater
by way of kynde, as 3e moun se.

4760

Secunda causa quare quater in anno ieiunamus.

The secunde cause qwy fast we
these four tymes of the 3er,
schillfully may this be,
that I thenke to schew her.

4764

4735 MS. iw *deleted after* hote.
4763 MS. this be *deleted before* may.

4736 MS. d *deleted before* colde.

In Marche ys the forme fastyng
In the furst weke of lenton,
that holy tyme bygynnyng
vices in vs degh moun,

(2) In March
the vices
springing up
should die
down ;

4768

ffor sythen that lechery ys spryngyng,
that tyme gode ys we make vs bound
stiffy to be with-stondyng
suche fleschely temptacion.

as plants
grow, so
should we
rise to virtue
from sin.

4772

Sithen that herbe and eke tre
by-gynnes thenne to spryng and sprede,
in vertues ther-fore spryng we
from syn rising, as I rede.

fol. 74 a.

4776

In somer in the witsone weke
we fasten eft with gode entent
to receyue w[i]th hert meke
the Holy Gost that thenne is sent.

In summer
we fast in
Whitsun-
week to
receive the
Holy Ghost ;

4780

And riȝt as þat Gost from aboue
In fourme of fuyr to vs is sent,
so shyn our hertes in gret luf
thurȝe sich fastyng be feruent.

as the Holy
Ghost came
in fire, so
from fasting
should our
hearts glow
with love.

4784

In Septembre þe thrid time is
that we fasten in this maner,
for theñ fruytes, ȝe knowen þis,
gederide ar for al þe ȝeȝ,

In Septem-
ber we fast
when the
fruits are
gathered in,

4788

Perfore þat time to fast 7 pray
that fruytes sauely moun com in,
skilful thing it is in fay
that God that time on vs wil mȝn,

so that God
may yield us
fruits of
good works.

4792

And fruytes of gode wercus tho
moun ȝeld to God alweldyng,
that sustinaunce sendis for vs so
Aȝayn wynter theñ comyng.

4796

4770 MS. di *deleted after that.* After 4773 this line is *deleted* : by-
gynnes then to sprede and spryng sprede ; *the* then is *inserted*, the first
sprede is marked b, and spryng a. 4776 MS. syn corrected from sym.

4779 MS. gode entent *deleted after* wth.

In December when the plants die, In December also fasten we
the ferth time with deuocioun,
quēn herbes deȝen 7 lef of tre
fades 7 theñ falles down, 4800

we fast that we may die unto sin before Christmas. As to þe world so shulden we
deȝe of vices, 7 make vs boun
Aȝaynus his natiuite,
that worthily welcum hym we moun. 4804

*Tercia causa quare quater in anno ieiunamus
ad imitandum iudeos in veteri testamento.*

(3) Our four fasts correspond with the four fasts of the Old Testament : The thrid cause of þis fastyng
is forto sewe with gode entent
ouȝ fadirs dede, as in that thyng
of þe Olde Testament. 4808

before the Passover, Whitsunday, ffor as we fynden so fastide thay [fol. 74 b.]
ffour times of þe ȝeȝ;
bifore pasches þe first was ay,
And bifore qvitsunday in fere, 4811

Scenopegia, and Encenia. bifore the fest of cenophegy,
And þe fest of encenny eke;
quat ben þes festes telle wyl I,
that ow nede no firre to seke. 4816

*Pascha, id est transitus, quia tunc Christus transiuit de
morte ad vitam, vel Iudei de Egipto per Mare
Rubrum ad patriam redierunt.*

Passover means return, as Christ returned from the dead, Pasche is as mich to say
As goyng aȝayn, as preues this,
for Crist from deth on Pasch day
to lif turnet with gret blis. 4820

and the Jews returned from Egypt into Judea. Also in boke rede we
of þe Olde Testament,
that Iewes aȝayn into Iude
form Egipt theñ weȝ sent. 4824

De ingressu Israel in Egiptum 7 exitu de Egipto.

But how to Egipt comen thay
And thai broȝt weȝ hom aȝayn,
er I go firre I wol say,
the gret of hit wol do ȝou gayn.

How the
Jews went
to Egypt is
told in
Genesis.

4828

In the first boke reden we,
that is cald Genesis,
that Ioseph sold was for monee
Into Egipt al omys,

Joseph was
sold into
Egypt.

4832

In quich londe rocoueret he
thurgh God so mych blis,
that thurgh pere kyng of his meyne
most maister he was i-wys.

He became a
ruler.

4836

So felle of hunger seuen ȝeȝ
thurȝe-out that londe continually,
that Iosephes breȝer comen in feȝ
At hym liflode forto by.

In the
seven years
of famine
Joseph's
brethren
came to buy
food,

4840

And so, shortly forto telle,
Iacob þe fadir was after sent
In time of hunger þer to dwelle,
And meyne that with hym weȝ lent.

[fol. 75 a.]

and with
Jacob many
others
came too.

4844

So lenget thai child after child
ful mony ȝeȝ, þat greuet hom sore
In daunger, 7 þer men weȝ wilde,
and alway daunger more 7 more.

They dwelt
there for
generations
in subjec-
tion.

4848

Quat maner sorow soffride thay
the text of holi writt wil telle,
for ȝif I shuld al tell in fay
al to long heȝ shuld I dwelle.

4852

But atte last, shortly to showe,
quē mony veniaunces fallen weȝ
to Kyng Pharao mony way,
that grypt to shutt hom of daungeȝ.

At last when
many
sorrows had
fallen on
Pharaoh,

4856

4852 MS. alto.

M 2

they went home. With mych blys hom comen thay
 Into hor cuntre alle in feȝ,
 thurȝe Goddis myȝt a wonder way
 takes hede 7 ȝe shyn heȝ, 4862

The Red Sea let God's people through and drowned the Egyptians. ffor the Rede Se hym with-drogh,
 Goddes peple hom comyng,
 And men of Egypt drovnet 7 slogh,
 that after hom wrangly weȝ suyng. 4864

The people sang for joy. Thēn Goddes folk was fayn inogh,
 And this song thai couthen syng,
 for Egipt louret 7 thay logh
 restoret so to hor likyng. 4868

Cantemus domino, gloriose enim magnificatus est.

They celebrated the Passover at this time of the year. And quēn pai home thus comen weȝ,
 Anon thai maden pasch day
 euen this selue time of ȝe ȝeȝ,
 And we worshipen hit now ay. 4872

Passover means going. Therefore, as I tolde now heȝ,
 pasch as mych is to say
 As goyng auther fer or neȝ,
 As that time so diden thay. 4876

a reminder of their home-coming. And ther pasches hade bygynyng, [fol. 75 b.]
 quych fest neuer was made bifore,
 And in mynde of hor hoom-comyng
 so honuret thai hit euer more. 4880

They offered a lamb in token of Christ, And in that fest to hor offryng
 A lomb thai toke thurȝe Goddes lore,
 that well miȝt be in tokenyng
 of Crist, þat suffrid paynus sore; 4884

who is the lamb of life. ffor he is verray lomb of lif
 that offrid hym-self on rode tre
 forto stynt the deules strif,
 And that weȝ thral to make hom fre, 4888

4859 MS. awonder.

4880 MS. th deletet after thai.

ffrom deth also to lif he went,
therefore this fest may callid be
goyng, as I haue nowe ow kent,
for fro deth to lif 3ode he.

As he went
from death
to life, so
this fast may
be called the
going.

4892

*De festo pentecostes 7 quare fuit sic vocatum a Iudeis
7 primo celebratum. Pentecostes dicitur a penta,
quod est quinque, 7 coste, quod est decem, quia
quinquies decem * dies erant a die agni immolati
vsque ad legem datam, 7 a resurrectione Christi
vsque ad missionem spiritus sancti.*

Now of þe secunde solemnite
that Iewes maden, as I saide heȝ,
And quat pentecost may be,
declaȝ I wil in gode maner̃.

Pentecost is
the second
fast of the
Jews.

4896

Pentecost is as mich to say
As fyfe sith ten, for so preue I,
for from pasches into þat day
ar fifty daies witerly.

It means
5 times 10,
for it is 50
days after
the Pass-
over;

4900

And als in þe Olde Testament
from pasch day, as I saide bifore,
that þe lomb with gode entent
was offrid of ouȝ faders 3ore,

from the
offering of
the lamb

4904

Into þat day of pentecoste,
In quych þe lagh 3yuen was
to Moyse that God louede moste,
fifty daies fully thow has.

to the giving
of the law to
Moses is 50
days.

4908

ffor the old lagh witerly.
to hym in fuyȝ was 3yuen tho,
And in fuyȝ thurȝe his mercy
the Holi Gost to vs also.

[fol. 76 a.]

The old law
was given in
fire, and the
Holy Ghost
came in fire,

4912

And the fifty day i-wys
from pasch day þe laȝe 3yuen was,
And the fifty day with blys
the Holi Gost was sent thurȝe gras.

the one 50
days after
Passover,
the other 50
days after
the resur-
rection.

4916

* MS decem is inserted.

- To har-
monize the
old law with
the new, on
the 50th day
- Therefore to make wel acordyng
the old laze 7 þe newe in feþ,
the fifty day, with-out lesyng,
And þe self time of þe 3eþ 4920
- Jesus sent
his spirit in
fire
- Ihesu Crist ouþ heuen kyng
sende his gost doun to his heþ
In fourme of fuyþ on hym to myng,
As to Moyses in al manerþ. 4924
- on Mount
Sinai, where
the law had
been given
to Moses.
- Thus in þe mount of Synay
was 3yuen the laze to Moyses tho,
the Holi Gost als, nys no nay,
In mount Synay eke also. 4928
- The Holy
Ghost is the
confirmation
of both laws.
- This preues that þe Holi Gost
is verray confirmacioun
of both lazes mater most,
In quych lys al perfeccioun, 4932
- The Jews
honour both
feasts;
- So þat þe Iewes 3et þis day,
In quat place þai ben dwellyng,
honouren þes two festis ay
this selue time in alle thing. 4936
- they cele-
brate their
return from
Egypt,
- But one entencioun han thay
And we anoþer in ouþ doying,
ffor thei so honouren pasch day
bi-cause of hor a3ayn-comyng, 4940
- we celebrate
Christ's
resurrection;
- And this fest worshipen we
ffor Cristes resurreccioun,
ffor from deth þeñ turnet he
to life for ouþ saluacioun. 4944
- they cele-
brate Whit-
sunday for
the giving of
the law, we
for the
coming of
the Holy
Ghost.
- Witsontide als worship þai,
for hor laze was 3yuen hom tho,
And we worshipen þat ilk day
for sendyng of his gost also. 4948

[fol. 76 b.]

*De festo Scenofegie 7 qualiter fuerat introductum. Quare
apparet Senophegia festum tabernaculorum in me-
moriam quadraginta Annorum quibus fuerant in
deserto.*

The thrid fest I speke of heȝ
that Iewes fastediden so bifore,
scenophegy with-outen weȝ
callide it was, is callid ful ȝore,

The third
Jewish fast,
called Sceno-
pegia, lasts
one week
after Sep-
tember 15.

4952

And honourede þe fiftene day
of Septembre monyth ich ȝeȝ,
And al a seuenyȝt, nys no nay,
thai mensket hit in gode maneȝ.

4956

And cause now I shal ȝou say,
for sumtime Iewes weȝ dwellyng
fourty ȝeȝ from toun away
In desert at gret likyng,

4960

The Jews
dwelt 40
years in
tents in the
desert;

And then in tentis dwellid thay
And with manna fed i-wys,
therfore in mynde of this thing ay
this fest was honouret with gret blys;

4964

as a memo-
rial they
celebrate tho
feast of
tents.

And fest of tentis callide it was,
for certeyn wonyng hade thei non,
but tentis piȝten in diuerse plas,
As men that ay weȝ boun to gone.

4968

De quarto festo vocato encennia niorum.

The furth fest thei fast bifore,
Encennia hit callide was,
ffor temple halowyng 7 no more
this name skilfully hit has.

4972

The fourth
Jewish feast,
Encaenia, is
for the con-
secration of
the temple.

And, as Ierom makes mynde,
the Iewes temple was halowet thrye,
enes in Septembre, as I fynde,
by Salomon kyng solempnely.

4976

In Septem-
ber Solomon
blessed it;

in March the Jews, who had come from Babylon, blessed it ; Eft quēn þe Iewes comen weſ from Babyloyn out of bandoun, halowide it was, as I say heſ, In March with gret deuocioun. [fol. 77 a.] 4980

in December, when Antiochus had defiled it, Judas Macabaeus blessed it, the thrid time halowet was hit, quēn Antiochus þe grete kyng defoulide hit 7 Iewis flitt with mavmetry þer-iñ dwellyng. 4984

Judas Machabeus tho halowide theñ hit, as I 3ou say, In Decembre, after sich wo euen þe fyue 7 thritty day, 4988

and this was the blessing honoured in Jesus' time. And that halowyng vset was In Cristes time, as rede we, and as sayn Ion heſ mynde mas by this clause, as 3e moun se : 4992

*Iohannes x: ffacta sunt Encennia in Ierusalemis,
7 yemps erat.*

As our fathers did, we fast four times, therfore to sewe ouſ faders dede that fouſ sith fasten in this maner, therfore fouſ sith hit is nede we fasten, that now lyuen heſ. 4996

*Quinta ratio quare quatuor in anno ieiunamus.
Ieronimus 7 Iohannes Damascenus.*

(5) We fast four times in the year because The fift cause qvy fasten we fouſ times of þe 3eſ, wel 7 skilfully may be for þis skil, þat 3e shyn [heſ]. 5000

man is of four complexions: ffor mon, as I saide now ri3t, of fouſ complexions made is, of sanguine, colrie, is iche wight, malencolie or fleme i-wys. 5004

4986 MS. theñ *marked for deletion.*

5000 MS. se.

sanguine in March has most myzt
to meue mon to do amys,
Colre in somer day 7 nyzt
maistres theñ qver-so he is,

sanguine has
power in
March,
choler in
the summer,

5008

In heruest malencoly regnyng,
In wynter fleme, I saide bifore,
And of alle thes ich mon lyuyng
has sumquat, ouper las oper more.

[fol. 77 b.]

melancholy
in the
autumn,
phlegm in
winter.

5012

Therefore in Marche fasten we
sanguine stifly to with-stonde
And fleschly wille, for cause is he
of leccherie in iche londe,

In March we
fast to with-
stand
lechery;

5016

ffor qvo-so most is made of hit,
lecchourous 7 listsum is,
therefore to wayfe that be ouer wit
this time we fasten wel i-wys.

5020

In somer we fasten forto qvace
colre that theñ aboundaunt is,
for qvo-so most of hit has,
wrawes 7 treccherous is i-wys;

in summer
we try to
quell wrath;

5024

Therefore in somer fasten we
queñ that colre is regnyng,
sich mys-mater, leue 3e me,
stifly to be with-stondyng.

5028

In heruest fast we, as þe wise,
forto ouer-come skilfully
Malencoly 7 couetise,
that in that time has maistry,

in autumn
we strive to
overcome
melancholy
and covet-
ousness;

5032

ffor qvo-so most of hit has,
coueytous he is kyndly,
And mournyng, as boke mynde mas,
that Isidre writes witerly.

5036

In wynter fleme, as I fynde,
is aboundaunt most kene,
ffor theñ water 7 eke wynde
is most violent, bout wene,

in winter we
fight phlegm
and sloth.

5040

And thai þat most han of þat kynde,
 slawe þai ben, as oft is sene,
 And maset also in hor mynde,
 of þat complexioun þat bene.

5044

Therefore þat mater forto qvace,
 we fasten þat time of þe 3er,
 thus four complexiouns þow has
 forto with-stonde in gode maner.

[fol. 78 a.]

5048

*Sexta ratio, quoniam ver comparatur aeri, estas igni,
 autumpnus terre, hiemps aque.*

(6) We fast
 four times
 in the year
 because
 March is
 likened to
 air, summer
 to fire,

The sext cause may wel be
 for March time liknet is
 to þe air, as reden we,
 somer to fuyr, nothing amys,

5052

autumn to
 earth, and
 winter to
 water.

heruest to þe erth heþ,
 wynter to water witerly,
 And to þes times of þe 3er
 four complexiouns lykken I.

5056

In March we
 fast to over-
 come the air
 of pride,

Therefore in Marche we fasten ay
 that in March may ouer-comen be
 Aire of pride to Goddis pay,
 sithen þat in vs so maistres be.

5060

in summer
 to overcome
 fire and heat
 of covetous-
 ness,

In somer fasten we also
 that fuyr 7 hete 7 couetise
 may be exteynt, 7 sich wo
 wayuet wel to make vs wise.

5064

in autumn
 to put away
 the earth
 and cold of
 hidden
 malice,

In heruest is þe thrid fastyng,
 erth 7 cold to put away,
 of priuey malice in hert dwellyng
 to þat complexioun acordyng ay.

5068

and in win-
 ter to get
 rid of the
 water of
 instability.

In wynter fastyng ordeynt wes
 to putt liztship out of mynde,
 And water of vnstidfastnes
 Acordyng to þat, as I fynde.

5072

*Septima ratio, quoniam ver refertur Ad puericiam, estas
ad adolescenciam, Autumpnus ad maturitatem, yems
ad senectutem.*

The seuent cause, as cler^{us} sayn,
qvy we thus fasten may wel be,
for March is liknet, is noȝt to layn,
to childhede wel, as reden we.

(7) We fast
four times
in the year
because
March is
likened to
childhood,

5076

Somer to ȝouth liknet is,
that groȝyng time is cald expres,
heruest to monnes eld i-wys,
in whiche is kyndle soburnes,

[fol. 78 b.]

summer to
youth,
autumn to
the age of
sobriety,

5080

Winter to elde withhouten wer
is likenet to wel and skilfully,
wen mon is passit sixty ȝer,
in four our lif thus diuise I.

and winter
to the years
after 60.

5084

In Marche therfore fasten we ay
that we moun verray childer be
by innocentschip, as I say,
and clannes of lyf, leue ȝe me.

In March we
fast that we
may be inno-
cent like
children,

5088

In somer faste we, in gode fay,
that w[e] moun ȝong be of pouste,
alle vices to putte away
thurgh studfastenesse in that degre.

in summer
that we may
be young in
power to put
away sin,

5092

In heruest fast we witterly
to be sober and meke also,
as to moⁿ falles couenable
when ȝouth and wildschip * is ago.

in autumn
that we may
be sober in
age,

5096

In winter fasten we boutte faynyng,
to be old and wise i-wys
by holy dedes and gode lyuyng,
as that clerkes leues this,

and in win-
ter that we
may be old
and wise in
holy deeds

5100

Or to amende by suche fastyng
that we han done byfore amys,
in the eldees God despising
so to amende vs gode hit is.

or that we
may make
amends for
our sins.

5104

5075 MS. k *deleted after first is.*

5081 MS. i *of withhouten inserted.*

5090 MS. wo.

5096 MS. ȝwildschip.

*Octaua racio. Magister Willelmus Altissiodorensis
7 Ieronimus.*

(8) We fast
four times in
the year to
amend our
guilt.

The eght cause schowes expresse
tho clerkes in Latyn alleget her.
for to amende by suche gode-nesse
our gultyng four tyme[s] of the 3er,

5108

We fast on
Wednesday
because
Christ was
then sold to
the Jews,

And our fasting dayes thre,
Wednesday, Fryday, and Setterday,
ffor Wednesse-day solde was, reden we,
Crist to the Iewes, in gode fay,

5112

on Friday
for his death,
and on
Saturday for
his lying in
the tomb.

On Friday deghet he on the tre;
Setter-day in sepulture lay,
for sorowe of moder and his meisne
that day we fasten, sothe to say.

[fol. 79 a.]

5116

*De imperatoribus. Martinus. Anno gracie xvj^o, Tiberius
erectus est in imperatorem post mortem Octouiani.*

Tiberius suc-
ceeded Octa-
vian and
ruled 18
years before
Christ's
death

Tiberius was made this 3er
Temperour after Octouian,
and eghten 3er, withouten wer,
regnet er that Crist was tane,

5120

and five
years after-
ward.

And after Cristes passion
fyue 3er fully regnet he,
thas mas in alle, 3e knowe moun,
euen twenty 3er and thre.

5124

He was
Octavian's
stepson,

Octouianes wyues sone he was
by a husbond ho hade bifore,
wise in armes in vche place,
and to world happy euermore.

5128

learned and
cunning.

In lettrur he was ful cunningg
and wonder slegh als, as I rede,
other then wille schop of-scho-wyng,
and his wille noght schowe til nede.

5132

5131 MS. i or in inserted after schop.

Mon that he louet, hit was semyng
alway wrotht whit as he wer,
and to hem that he louet no-thing,
made glad contennaunce and gode cher.

He dis-
sembled his
likes and
dislikes;

5136

In al his werkes wel abydyng
he was, as Iosephus witenesse her,
And as schowde by hys doying
in w[or]lde lyuyng, as 3e moun ler.

he was stead-
fast at his
work.

5140

ffor in what lond, whitoute lesing,
that he made any officer,
he suffert hom alway so lenging
And neuermore chaunget in no maner.

He never
changed his
officers in
the pro-
vinces,

5144

And cause whi that so did he,
hit was the peple forto spare,
men asket what the cause might be,
And this was al-way his vnsware :

[fol. 79 b.]

because he
wished to
spare the
people;

5148

*Nam procuratores, inquit, tanto dominantur grauius,
quanto breuius.*

'for procuratoures and officeres,
the lasse wille thay han maistry,
the more greuouse bene of maneres
hor sugetes forto do any.'

'The shorter
the term of
office the
more trou-
blesome the
officer.'

5152

And this ensauple shewet he
to make hyt sothe that he con say,
of a mon that he con se
lay ones woundet in the way,

This is
shown by
the reply of
a wounded
man

5156

Was bytten with fleghe bitterly,
come by a frende and for the best
steret these fleghe that diden hym ny
for to gete hym better rest.

bitten by
flies, which
a friend
waved away:

5160

Thenne sayde the seke mon to hym tho,
'frende, thow dos me now grete wogh,
the fleghe that thow puttes me fro
now thay haden eten inogh,

'Thou dost
me great
harm; these
flies had
eaten their
fill;

5164

5140 MS. woelde.

5160 MS. for in margin.

the new
ones will
grieve me
more.

'And lasse thay greuet whil thay wer ful;
now wol thay, when thow art away,
hongrily take sadder pul,
and greue more then bifore in fay.'

5168

And right so in the selue maner
hit fares by officeres i-wys,
that hopen to stonde but one 3er
nuyen the more and done amys.

5172

*De nouo vitri temperamento. Ysidorus libro xij^o
capitulo.*

A man found
a way to
make glass
malleable
like gold.

We reden in Rome a moñ ther was
this emperoures tyme lyuyng,
that a temprur founden has
to make glas big and eke bowing,

5176

As stif as siluer or golde is
Or other metal to be wroght;
when the emperour herd of this,
that mōn was sone bi-for hym broght.

[fol 80 a.] 5180

The emperor
asked
whether any
other man
knew the
process.

Whenne he bifore hym come i-wys,
the emperour sone at hym soght,
whether a[n]y monnes wyt saue hys
of that temprur knew oght.

5184

The man
said: 'No.'

And he vnswaret and sayd nay,
ther was no mon knewe hy[t] saue he,
hym-selfe furst fonde hit in gode fay
by fe[r] seching and sotilte.

5188

The emperor
had him
slain to pre-
serve the
value of gold.

When the emp[er]our knewe thys thing,
bad sle hym sone in al maner,
for 3if that ilke crafte sulde spring,
siluer ne gold noght worthy wer.

5192

5173 MS. amoñ.

5183 MS. amy.

Anno gracie xix^o, Tiberii iij^o.

This 3er degheet that c[uo]ynt clerke,

Ouide, that exilet was

out of Rome for wikket werke

in one boke that he mad thenne has,

Ovid died,
who was
exiled for a
wicked book

5196

The whiche book was of paramur,

on love,

al forto teche men for to wow,

and broght mony in grete langou?

for kokewald wer mo thenne i-nowe,

5200

And mony ladyes of that cite

defoulet thurght hys token tho,

the emperesse als defoulet he,

and thurgh his token mony mo.

which had
caused much
corruption.

5204

Therfore from Rome he was exilet

in-to the yle of Pounce i-wys,

for by hym wymmen wer bigilet

and mony made to do amys.

He went
from Rome
to the isle
of Pontus,

5208

Therfore an-other book he made

was callet of suche loue remedy,

to amonde that he done hade

and teche wymmen to wayue that ny,

where he
wrote a book
to amend the
wrong he
had caused
by the first,

5212

In whiche book these verses sette he,

that by-ny[t]h[e] arn writen her

in Latyn, as 3e wel moun se,

that semet he ruet his doying der:

and to record
his repen-
tance.

[fol. 80 b.] 5216

Naso minus prudens artem dum tradit amandi,

doctrine pretium triste magister habet.

Anno gracie xxvij^o, Tiberii xij^o.

This 3er Pilate was after sent

and made hegh iustice in Iude,

vnder whom toke iuggemynt

Ihesu Crist to deth on tre.

Pilate was
sent to
Judea.

5220

5193 MS. couynt.

5194 MS. exilet; in margin exilet.

5199

MS. langou? corrected from langourus, and langour written in margin.

5203 MS. de deleted before als.

5214 MS. by-nyght.

His birth
and death
are told in
the Passion;

But of his burthe and byggynyng
loke her-after and knowe þe moun,
and also wayte of his endyng
in Ihesu Cristes passion.

5224

also the
story of
Judas, and
how Jern-
salem was
destroyed.

Of Iudas also, sothe [to] say,
thowe sal fynde in the selue place,
and how Ierusalem rede thow may
thurgh vengeaunce after destruet was.

5228

Anno gracie xxx^o 7 Tiberii xvij^o.*

John the
Baptist
began to
preach and
baptize in
Judea; he
baptized
Jesus

Iohan the Baptist this selue 3er
bigan to preche al in Iude,
baptizet also fer and neȝ,
and tolde that forgoer was he

5232

to Ihesu Crist, þat Marie beȝ,
And baptist hym, as reden we,
the ȝt Ide of Ianueȝ,
twelve daies from his natiuite,

5236

on Sunday,
and on Mon-
day Jesus
began his 40
days of
fasting.

that fel þeȝ as a Sononday,
And Monday after next suyng
lad to desert, þat nys no nay,
Of fourty daies bigan fastyng.

5240

led by the
Holy Ghost
into the
desert.

With þe Holi Gost lad was he
Into desert, as sais Gregory
In his 5 Omelie, leue 3e me,
And with non eul gost witerly.

5244

The devil
tempted
him,

When he had fourty daies fast
After þe time he baptist was,
the deul temptide hym atte last,
As the gospelle mynde mas.

5248

and was
overcome.

but Crist for alle þe deulis cast
ouer-come hym wel tho in þat cas,
for he supplauntide long time past
ouȝ forme fadir out of his plas.

[fol. 81 a.]

5252

* This line written in the margin. 5240 MS. Am deleted before Of.

But thagh Adam ouer-comen weſ
7 laſt þe ioy of Paradise
thurȝe þe deul 7 his power,
that so ouer-come hym by coyntiſe,

Though the
devil drove
Adam out of
Paradise

5256

He that was God 7 mon in feſ
reſtoret hym that was warre 7 wys
I ſhal ȝou tell in quat maner,
As Gregory ſais with-out fayntiſ.

Jesus re-
ſtored him,
as Gregory
tells.

5260

The deul temptide vntrewly
ouſ forme fadir al amys
with thre synnus, ſais Gregory,
forto bryng hym out of bliſ.

The devil
tempted
Adam with
three ſins,

5264

The firſt of hom was glotery,
the ſecunde vaynglorie i-wys,
the thrid auariſe, as ſay I,
thurȝe quych þe deul then made hym hiſ.

gluttony,
vainglory,
and avarice :

5268

With glotery he bigilet hym tho
quē þat he ſhewide hym the tre
And the fruyt of hit alſo
that ſwete 7 fair was forto ſe,

with glut-
tony in
ſhowing him
the fruit of
the tree;

5272

With vayn-glorie he did hym wo
quē he hiȝt hom both to be
like goddeſ, þer-as weſ no mo
but one God 7 perſouns thre.

with vain-
glory in
promiſing
them to
be like godſ;

5276

*Eritis sicut dii. Genesis.**

In auariſe thay temptide weſ
quē þat he het hom forto knawe
gode 7 eul both in feſ
by thiſ word, þat I ſhal ſhowe:

with avarice
in promiſing
them know-
ledge of good
and evil

5280

Genesis, eodem capitulo: Scientes bonum 7 malum.

'Auariſe,' ſais ſayn Gregory,
'ſovneſ not onely in monee,
but in heȝeneſ witerly
And couetiſe of gret degre;'

(for avarice
iſ the deſire
not only for
money but
for high
poſition).

5284

* MS. Genesis written in the margin.

N

ffor [qven] mōn wilnes gret maistry [fol. 81 b.]
 of hezenes oꝝ of dignite,
 Gregory in his omely
 sais that couetouse is he. 5288

Satan hoped
 to overcome
 Christ with
 the same
 three sins.

Thus gilet Sathan sotily
 Adam foul by synnus thre,
 And supposide wel per-by
 haf combride Crist, so leue 3e me, 5292

1. Gluttony: And tho wiles euerychone
 Assaide on Crist pat ilk day,
 thurze glotery first to be his fone
 this ilke worde quēn he con say: 5296

Si filius dei es, dic ut lapides isti fiant.

'If thou be
 God's son,
 make these
 stones
 bread.'

'3if pou be Goddis sone,' saide he,
 'make of thes stones brede in hie.'
 ther temptid he hym, 3e may wel se,
 riȝt as Adam in glotery. 5300

Christ said
 that man
 lives not
 only by
 bread but by
 God's word.

But Crist knewe wel his sotiltie,
 And saide that mon lifd not only
 by brede, but Goddes word most be
 saule sustinauns sikerly. 5304

*Non in solo pane uiuit homo set in omni verbo
 quod preceedit de ore dei.*

The devil
 feared at
 being over-
 come in the
 first trial.

Then was the deul adred ful sore,
 ffor atte forme ouer-comen was he,
 but ȝet he thoȝt to fonde hym more
 the secunde time, as 3e shyn se. 5308

2. Vain-
 glory: 'If
 thou be
 God's son,
 come down
 and appear
 in this
 place.'

And temptid hym bi vayn-glory
 qvēn he pis word saide writen heȝ,
 '3if þow be Goddes son almyȝty,
 come doun 7 in pis plas appeȝ.' 5312

After 5285 this line deleted: of couetise or gret degre.

Si filius dei es, mitte te deorsum.

Then Crist concludet hym with cumfort
and holi writt alegget þeṛ,
'writen hit is þat God thi lord
thow shalt not fonde but honour 7 heṛ.'

'Thou shalt
not tempt
but honor
God.'

5316

Non temptabis dominum deum tuum. [fol. 82 a.]

the thrid time he temptid wes
by auarise, 7 then was thrie
quēn he showide hym expres
al þe world þer oponlye,

3. Avarice:

5320

And saide, 'al this I wil ȝif þe,
ȝif þow wilt mekly knele adoun
And with gode wille worship me,
thou shalt hafe al this touṛ 7 toun.'

'All the
world will I
give thee, if
thou wilt
worship me.'

5324

Hec omnia dabo tibi, si cadens adoraueris me.

then [t]o the deul onsuaride he
with a fulle conclusioun,
'God thi lord byhoues the
to honour 7 serue, be alway boun.'

'Thou shalt
serve the
lord thy
God.'

5328

Dominum deum tuum adorabis, 7 illi soli seruias.

Al thus in þis selue maner,
And bi þes sleghtes alle thre
that Adam broȝt was in daungeṛ,
Crist ouercome Sathan, ȝe moun se.

5332

De miraculo Christi 7 apostolorum vocacione.

After þat Crist thus fulghet was
Ape eȝt Ide of Ianueṛ,
And fulfillid his fastyng has
ffourty dais, as I saide heṛ,

After
Christ's fast-
ing,

5336

The next pasches after þēn suyng
to þe temple come he in hye,
And men þer sellyng 7 byyng
putt hom out apertly,

on the next
Passover he
cast the
buyers and
sellers out of
the temple.

5340

5325 MS. ty for to.

5326 MS. afulle.

- He chose as
disciples And saide his fadir wonyng
 shuld not be hous of marchandye.
 the self 3eṛ, bout lesyng,
 Crist cald to hym this company, 5344
- Peter,
Andrew,
Philip, and
Nathanael. Peter 7 Andrewe eke also,
 Philip 7 Natanaele,
 that he ches with hym forto go
 from worlides woo to saule hele. 5348
- He turned
water into
wine. The next 3eṛ after, as rede I,
 Crist turnet water into wyne [fol. 82 h.]
 the self day of epiphany,
 As in his cronicles sais Martyn. 5352
- He and his
followers
baptized
many people
in Judaea. And after that sone, as I rede,
 Crist 7 his chosen meigne
 baptiseden, as witnesses Bede,
 mich peple in Iudce. 5356
- The next
Passover
John the
Baptist was
imprisoned
for a year, The next pasch pēn suyng
 Ion pe baptist prisonet was
 ffor his fulghing 7 preching,
 And one 3eṛ ful was in pat plas. 5360
- and Jesus
healed a man
sick of the
palsy, And on that selue pasch day
 And Iewes saboth sikerly,
 helet Ihesu, soth to say,
 A mon pat hade pe parlesy 5364
- who had
been sick
38 years. Biside a fisch-pole, nys no nay,
 As specifies pe euangely,
 that aght 7 thritty 3eṛ so lay
 In that seknes with gret any. 5368
- He chose his
12 apostles. And after that pe selue 3eṛ,
 Crist into a hulle he went,
 And ther he ches men to hym deṛ,
 his twelue apostlis, 7 hom kent. 5372

5343 MS. s *deleted after self.*

5370 MS. ahulle.

5364 MS. Amon.

And Luk witnes bout weſ
Bertilmewe 7 Thomas of Inde
weſ that time chosen both in feſ,
And to preche sent, as I fynde.

Then after þe thrid pasch day
Ion þe baptist hedet was,
after a fulle 3eſ, in gode fay,
þat he was prisonet in that plas.

In þe epiphany nex tho
God showide a miracle ful apert,
quē with fyue loues 7 fisches two
he fed fyue thousande in desert.

Quē þat 3eſ fully was gone,
bifore þe ferth pasch day,
Crist suffrid deth for vs ichone
on rode tre, that nys no nay.

[fol. 83 a.]

5376 Luke says
that Bar-
tholomew
and Thomas
of India were
then sent to
preach.

5380 After the
third Pass-
over, John
the Baptist
was be-
headed.

5384 At the next
Epiphany
Jesus fed
5,000 with
five loaves
and two
small fishes.

Before the
next Pass-
over, Jesus
died on the
cross

5388

De passione Christi. Anno gracie xxx^o, Tiberii xvij^o.

This 3eſ de3et ouſ heuen kyng
the eght kalende of Auerylle,
to w3n mon-kynde hor wonyng
that lost was bi þe deulis wille.

As Cassidre beris witnes,
At none quē he was deed þat day
bifel so gret a thesternes
was neuer non sich bifore in fay,

ffor sterres þeñ weſ seen expres
At hegh none, that nys no nay,
As thik as euer bifore wes
About mydny3t, and as verray.

And erth-qvake was so violent
that cites mony weſ shaken doun,
And roches also al to-rent,
As writen is in þe passioun.

5403 MS. alto rent.

He died on
the eighth
Kalend of
April.

5392

Darkness
fell at noon-
day;

5396

and the
stars were
seen as at
midnight.

5400

An earth-
quake shook
down cities
and rent
rocks.

5404

*Petre scisse sunt ið. Ex quinque vt patet passio
Christi fuit ex dolore amar[a]*, ex illusionē despecta,
7 vtilitate multiplici fructuosa, et dolor causabatur.*

Christ's
passion was
(1) bitter,
(2) insulting,

Cristes passioun, heuen kyng,
Of sorow bitter was 7 breme,
dispitouse also bi scornynge,
to deth quēn thai hym so con deme,

5408

(3) fruitful of
good to man.

but 3et hit was for mony a thing
nedful, fruytful vs to wheme,
for his langour wan vs likyng,
And forto lagh þat er con reme.

5411

(1) Christ's
passion was
bitter in five
ways.

ffyue causes I fynde, in gode fay,
qvi Cristes sorowe more shuld be
thēn euer was any, soth to say,
the first of hom now 3e shyn se.

5416

Prima causa doloris, quia ignominiosa.

His passion
was shame-
ful, for Cal-
vary was
the place to
punish the
guilty,

ffor his passioun shameful was,
for shameful stid hit was don iñ,
At Caluarie, þer-as was plas
to punysch gulty for hor syñ.

[fol. 83 b.]

5420

and the
cross was a
punishment
for thieves.

Also his deth was shameful eke
And slaunderouse in cite 7 shire,
for hym pai dampnet that was so meke
to foulis deth thay miȝt conspiȝ.

5424

Quia morte turpissima condemnatus est.

ffor the croys was ordeynt theið
to heng on thef 7 trespasouȝ,
thaze hit to now be knelide on kneið
And worshipide with so gret honouȝ.

5428

*Vnde Augustinus: Crux, que erat supplicium latronum,
nunc transit ad frontes imperatorum.*

* The cross
once woe for
thieves, is
now set on
emperours'
heads.

Therefore Austyn witnes þis,
'the croys that eȝ was theues wo
on emperoures hedes sette is,
And in world now worshippinge so.'

5432

* MS. amaro.

5409 MS. athing.

Sithen God ordeynt so perfore
sich honour for he henget per-on,
hit semus he ordeynt mich more
In heuen of ioy 7 blis for mon,

As he did for hym that was wys,
that thef pat leuet on his lore,
that he se[n]de first to Paradys
bifore alle sayntes pat weþ bifore.

therefore sais þe prophecy
with wiccut men wo suffrid he,
And theues that diden gret any
honget by hym on rode tre.

Et cum iniquis deputatus est.

But yet pat one per sauēt was
for his bileue 7 repentaunce,
that oþer of hom hade no gras
to ask mercy in his penaunce.

Therefore sais Austyn openly
quat testament made Crist on croys,
quich word now reherce wil I,
that spoken weþ with delful voys.

[fol. 84 a.]

*Testamentum Christi in cruce, Augustinus: Auctor ipse
pietatis in cruce pendens in secularibus negociis
pietatis officia diuidebat, persecucionem apostolis,
pacem discipulis, corpus Iudeis, patri spiritum, vir-
gini paranimphum, latroni paradysum, peccatoribus
infernum, crucem christianis penitentibus commen-
dabat.*

Crist, Auctor 7 prince of pite,
hengyng on croice for monnus sȳn,
for hor nedis þus ordeynt he
his testament, quēn he wold twyū.

Apostles persecucioun,
disciples þes assignet he,
his body per al redy boun
to Iewes that nailed hym on tre;

5439 MS. seide for sende.

Greater bliss
is ordained
for man.

5436

as for the
thief on the
cross who
went to
Paradise.

5440

By the pro-
phecy Christ
suffered with
wicked men.

5444

The one thief
was saved,
the other
was not.

5448

Augustine
gives the
testament of
Christ.

5452

*Nota bene testa-
mentum Christi.*

Christ made
his testa-
ment for
man's needs.

5456

He gave to
his apostles
persecution;
to his dis-
ciples peace;
to the Jews
his body;

5460

- to his father
his spirit;
to his
mother a
protector;
His gost to his fadir he sent,
And to his moder, swete Mary,
A loker forto take entent
to hir then in that gret any; 5464
- to one thief
Paradise; to
the other
hell;
To þe thef þat þer was lent
That mercy asket mekely
to Paradise he con present,
that oþer to helle went in hy; 5468
- also to sinful
men hell;
And helle to sýnful men 3af he,
that to amende we? not in wille,
With-out ende þer forto be,
His hest for thay wold not fulfille; 5471
- to repentant
Christians
his cross.
To Cristen þat repentaunt we?
his croys he 3af with gode entent,
thus at his deth diuisset he?
Ihesu Crist his testament. 5476
- He gave his
cross to
obtain mercy
for men;
But to expoun apertly
qvy he his croys assignet so,
hit was forto gete mon mercy,
And for trespas to suffre wo. 5480
- whatever
restrains sin
is a cross.
For as Bede beres wittenesse, [fol. 84 b.]
a cr[os]ce ys penaunce, leue 3e me,
for what thing that may synne restresse, Crux apte
a cruciatu
dicitur. 5484
a verray crosce may callet be.

Secundo in eo, quod passio eius fuit iniusta.

- His passion
was bitter,
for they
made three
false accusa-
tions:
The secunde cause, I may wel say,
Tqwhi that hys payne more noyuse was,
for of thre poyntes false in faye
thay accuseden hym in that case. 5488
- that he for-
bade tribute;
that he
usurped a
king's
honour;
One was thay sayden that he forbade
3elde tribute to the emperour,
to the secunde thay token hede
that he vsurpet kenges honour, 5492

5482 MS. and crice, *with criste in margin.*

5484 MS. crice, *with crosce in margin.*

The thridde for thay herden hym say
that he was God sone almight,
thus in thre poyntes that ilke day
thay accuset hym whit vnright.

and that he
said he was
God's son.

5496

Therfore agayn þes poyntes thre
that thai accuset hym to be shent,
opon Gode Friday syngen we
thre excusaciouns hym present.

For these
accusations,
on Good
Friday we
sing three
answers,

5500

*Popule meus quid feci tibi aut quis.**

In quich excusaciouns thre
Crist vmbraides hom openly
of thre gode dedis þat don hade he
byfore to hom in gret any.

in which
Christ re-
minds men
of his good
deeds :

5504

The first upbraideng he hom mas,
was how þat he of Egypt londe
deliueret hom from al manas,
ther-as bifore þai we? in bonde.

he brought
them out of
Egypt ;

5508

*Vt patet in versibus : Quia eduxi te de terra Egipthi,
parasti crucem saluatori tuo.*

The secunde repref hit was
hou þat he fed hom fourti 3e?
In desert 7 vnouth plas
with manna in meruelouse maner?

for 40 years
he fed them
in the desert,
and led them
home ;

5512

And also did hom sich gras
to lede hom out of alle daunge?
to hor cuntre, for any cas,
As men that we? to hym ful de?.

[fol. 85 a.]

5516

*Quia eduxi vos per desertum quadraginta
Annis id.*

The thrid upbraide is hou þat he
plauntide hom for his vine?,
'hou miȝt thai theñ so bitter be
to ordeyn croice so for me he? ?'

and he
planted them
for his vine-
yard.

5520

* MS. aut quis added by a different hand.

Quid ultra id. Ego plantavi te id.

Instead of
refusing
tribute, he
gave it;

Therefore first, *per-as* thai sayn
that pay tribut wold he noȝt,
he vpbraides hom agayn
of tribute ȝift hou he hom broȝt.

5524

as king he
fed them in
the desert;

Ther-as thay sayn he cald hym kyng,
thai shuld haue thonkid hym his gode dede,
that as kyng in mysklyng
In desert fed hom in gret nede.

5528

as God's son
he gave
them Jeru
salem

Als thai repreuet hym that he saide
that verray Goddis son was he,
mich he miȝt better hom vpbraide
that he ȝaf hom londe in gret lee,

5532

and made
them his
vineyard.

And his vineȝerd made hom i-wys,
quich vineȝerd I may vnderstonde
is Ierusalem, that flour is,
I-myddes þe worlde most esy londe.

5536

Tercio quia ab amicis dampnatus est.

His passion
was bitter
because he
was con-
demned by
his friends.

The thrid cause is, sithen he was
dampnet of hom þat shuld haue bene
his frendes kyndlie in that cas
And not sich sorowe on hym sene;

5540

Less strange
would be
condemna-
tion by his
enemies

For las wonder had ben i-wys
ȝif he of enmys suffride hade
to quych he done hade er amys,
sich manas thaje he hade made,

5544

or by
strangers.

Or of aliens 7 straungers
that had not knowen hym bifore,
but of his frendes 7 verray feres
he tholet that greuet mich þe more,

[fol. 85 b.]

5548

As the
Psalter says:

And of his frende als suffride he
that of on rote comen weȝ,
therfore þe Sauter ȝe shyn se
to hor dede wel acordes heȝ.

5552

Amici mei 7 proximi mei, aduersum me appropinquauerunt 7 steterunt. Item Iob xxx^o capitulo: Noti mei quasi Alieni recesserunt A me.

'Frendes 7 neghburs in gret nede
Azayn me stoden ful stifly,'
And frendis flowen, as Iob con rede,
As vncouth meñ in most any.

'Friends and
neighbours
opposed
me'; and
Job said his
friends de-
parted.

5556

Of sich men also suffrid he
that he had don ful mich fore,
As sayn Ion writes, 3e moun se,
the verray gospel ow bifore.

He suffered
from men for
whom he
had done
much.

5560

*Iohannes viij^o: Multa bona opera operatus sum vobis,
propter quod opus vultis me occidere.*

And Bede in is meditacioun
spekes to Crist in this maner
with ful gret deuocioun,
As in Latyn is writen heṛ,—

As Bede
says in
Latin

5564

fior write Latyn may I not spar
to sich as han vnderstandyng,
but after þe Latyn I wil declaṛ
In Englisch, lewide to haue likyng.

(I write
Latin for the
learned,
English for
laymen):

5568

Beda: O bone Ihesu, quam dulciter cum hominibus conuersatus es, quam magna 7 abundantissima largitus es eis, quam dura 7 Aspera pro eis passus es, dura verba, duriora verbera, durissima crucis tormenta.

'Swete Ihesu,' sais sayn Bede,
'how swetely to monnus likyng
with mon to help hym in gret nede
thi-self mon was with hom wonyng!

'Sweet
Jesus, how
sweetly thou
hast helped
man,

5572

'Hou mich gode 7 quat plente
yyuen hom graciously pou has,
hard 7 sharp with hert fre
suffret forto gete hom gras,

[fol. 86 a.]

how much
thou hast
given him,
and suffered
for him

5576

5561 MS. is inserted.

hard words,
harder beat-
ing, and
hardest of
all the cross.

'Harde wordes, harder betyng,
And, that hardest of alle was,
gret tourment on croice hongyng
after al this gret manas!'

5580

Quarto ratione teneritudinis corporis.

His passion
was bitter
because of
the delicacy
of his body.

The furth cause is, in gode fay,
Tqvy that his passioun greuet more
then any oper monnus may,—
And I shal say 3ou skil qverfore.

5584

As we read
in the Book
of Kings :

ffor, as we reden in holi writte,
Boke of Kynges pat calde is,
In liknes as to monnus witt
bi Crist to Daudid was saide pis:

5588

*Regum penultimo: Ipse est quasi tenerimus ligni
vermiculus.*

'Most ten-
der worm
is he.'

'Most tender worm,' he sais, 'is he';
for more tendre thing ther nys
thenne worme that bredes in a tre,
therfore he likenet hym so i-wys.

5591

Christ, as
born of a
woman with-
out man's
seed, must
have been
tender;

And Crist most nedely tendre be
that was not geten by monnes seed,
but of a wommon flesche toke he,
therfor tendre he most be nede.

5596

so Bede says:

The[r]-fore to Iewes whit hert fre
spekes the gode clerk sayn Bede
these Latyn wordes, that 3e schun se,
good ys to hom 3e take hede.

5600

*Beda: O Iudei, lapides estis, set lapidem percutitis mol-
liorem, de quo resonat tynnitus pietatis 7 ebullit oleum
caritatis.*

'Ye Jews
are stones in
your hearts,

'3e Iewes,' says sayn Bede the clerke,
'stones 3e ben, I may wel say,
as wel is sene hy our werke,
for harde hertes 3e han to-day,

5604

5591 MS. atre.

5597 MS. Theff-fore.

'ffor a softer stone thenne 3e
3e beten opon ful bytterly,
of whiche sounes soun of pite
and oyle of charite largely.'

[fol. 86 b.]

for ye beat
on a softer
stone than
ye.'

5608

[Quint]o * *ex eo, quod fuit eius penar niuersalis, quia per
omnes partes 7 per omnes sensus, primo per visum.*

The fift maner hit greuet sore,
for his pyne was in vche place
from hede to hele, bihinde, bifore,
and alle his wittes he pynet was.

His passion
was bitter
because the
pain was in
all his five
senses.

5612

ffurst sorow he had as in his sight,
Thurgh teres that of hys eghen went,
and Poule epistel speke oright
to the Ebrues that he sent.

His sight
was pained
by tears, as
Paul says,

5616

Ther-to acordes Bede i-wys,
that teres opon the croice sched he,
for mon, that muche hade done amys,
might haue compassion hym to se.

and Bede
agrees;

5620

*Beda: Ascendit in altum, vt longius audiretur, fortiter
clamaui, vt nullus excuseretur, clamor lacrimas ad-
didit, vt homo compateretur.*

Bede says that he went on hegh
opon the harde rode tre,
forto be herd bothe fer and neght
wordes that ther-on speke he.

he climbed
the cross
that his cry
might be
heard far
and near;

5624

Stiffly he cryet that no mon tho
schuld fynde an excusacion,
wihit crye sched teres bothe two
of hym to haue compassioun.

and he shed
tears.

5628

Other teres I fynde also
he sched twye, as men rede moun,
to Ierusalem pronouncyng wo,
an Lazeres resureccioun.

He also wept
at pro-
nouncing
woe on Jeru-
salem, and
at Lazarus'
resurrection.

5632

* MS. P^o. 5616 MS. to corrected from he.

- The tears for Lazarus were for love, So that I may wel say that [p]rye
 God sched teres her lyuyng;
 the furst for loue sched tendre-ly
 to se Lazere ther deed lyyng; 5636
- the tears over Jerusalem were for pity, The secunde teres, leue 3e me, [fol. 87 a.]
 wheren sched for grete compasion
 that he had for that fayre cite
 that he wyste schulde be dr[i]uen don; 5640
- and the tears on the cross were for sorrow. The thriddes teres as this day
 for sorow weren sched, men may wel se,
 when tha[t] he opou Good Friday
 sched teres opou the rode tre. 5644
- Of the first tears men said: 'He loved him;' That the furst teres of loue wer,
 I may preue by autorite,
 by mennes wordes that wer ner,
 and sayden, 'he louet hym, 3e moun se.' 5648

Ecce qualiter amabat eum.

- the second tears were for pity The secunde teres, as sayde I,
 wheren for grete compacioun
 that he had for the muche any
 that was comyng toward that touñ; 5652
- when he foretold the fall of the city; ffor he told ther in prophecy
 that hyt schuld be driuen down,
 for thay kenewe not God al-mighty
 and tyme of hor saluacioun. 5656

*Cum aprouinquasset Ihesus Ierusalem, fleuit super illam
 10. Et infra in eodem capitulo: Non relinquetur
 lapis super lapidem, eo quod non cognoueris tempus
 visitacionis tue.*

- the third tears were for the sorow and penance that he endured. But teres that he sched thys day
 weren for sorowe that had he
 and penaunce, no tung telle may,
 so hengyng opou rode tre. 5660

5633 MS. crye for pryte.

5635 MS. s deleted before loue.

*ijⁿ in auditu, cum ei obprobria 7 blasfemie
irrogate sunt.*

The secunde maner, by hering
Tynnet he was ful pitously,
when he herd Iewes fast crying
that he wolde Moyses lawe destruye.

Obprobria Christi
7 blasfemie.

His hearing
was pained
by the Jews'
blasphemy.

5664

And als in mony an-other thing
thay fondet to do hym any,
but four prerogatiues had that keng
to maister hom whit, as tel wol I.

As king he
had four
preroga-
tives.

5668

Habuit primo excellentissimam nobilitatem. [fol. 87 b.]

first he hade excellent nobelte,
for to godhede 3if we shyn go,
verray Goddes sone was he,
And hejest heuen he com fro.

He had ex-
cellent no-
bility, for he
was God's
son,

5672

As to þe monhede, I may say
that he was comen of kynges blode,
therfore both God 7 kyng verray
I may preue hym, that was so gode,

and came of
king's blood,

5676

And in-as-mich as he was mon
And comen of kynges kyndly,
kyng in erth I calle hym con,
And keng of heuen als verrayly.

king on
earth and in
heaven,

5680

Thus preue his noblete,
kyng of kenges men may hym calle,
And lord of lordes, non sich as he,
ffor of al wele he is þe walle.

king of kings
and lord of
lords.

5684

Prope est rex regum 7 dominus dominancium.

Agayn quich noblay speken pai
repreuyng vnreasonably
hym, that was Goddes son verray,
smyth sone calde hym hokerly.

In spite of
this nobility,
they called
him smith's
son,

5688

Matheus xii^o : Nonne iste est filius fabri ? Nonne mater eius dicitur Maria ? Secundo habuit ineffabilem veritatem.

He had truth, as he called himself the way, the truth, and the life ;

Sothnes he hade in hym also,
As hym-self saide in erth he^r
that he was way to wayue ou^r wo,
sothnes, and lif all thre in fe^r.

5692

Ego sum, via veritas 7 vita.

against which they cried :

Azayn pat sothnes speken thay,
As writes þe gode sayn Ion i-wys,
reprouyng hym that he shuld say
thing that we^r fals 7 al amys.

5696

Iohannes viij^o : Tu de te ipso testimonium perhibes, testimonium tuum non est verum.

'He was false.'

'Lo he^r,' þai saiden, 'he was fals,'
that was walle of al sothnes,
way 7 lif in hym was als,
As I saide bifore expres.

5700

Such truth had not Pilate at Jesus' judgement,

But sich sothnes had not Pilate,
quēn Ihesu Crist bifore hym come,
that of sothnes laft þe riȝt gate
And for hym falsly ordeynt dome.

[fol. 88 a.]

5704

for he began with truth and departed from it.

for he bigan his iugement
with sothnes, as I shal ȝou say,
but from þat way ful sone he went
for wordly dede that ilk day.

5708

When he first examined Jesus, he said :

ffor quēn he hade first tenderly
examinet hou þe cause stode,
he fonde gret malys 7 enuy
In hom, 7 in Ihesu but gode,

5712

'I find no wrong in him. The Jews threatened the emperor's displeasure.'

And saide, 'in hym cause fynde I none.'
theñ we^r þai ferd lest he shuld wende,
And suiden, 'ȝif þou let þis mon gone,
thou nart not þe emperoures frende.'

5716

Si hunc dimittis, non es amicus Cesaris.

Then dred he indignacioun
of þe emperour time comyng,
And delyneret azayn resoun
Ihesu to deth bout taryng.

and he in
fear de-
livered Jesus
to death.

5720

Tercio habuit insuperabilem potestatem.

Also Crist hade, leuen we,
So fulle myzt 7 eke power
that myzt no way ouer-comen be,
As Ion þe euangelist witnes heȝ:

Jesus had
power not to
be overcome,

5724

*Omnia per ipsum facta sunt 7 sine ipso factum
est nihil.*

'Alle thing,' he saide, 'by hym ben made,
And bout hym is made no thing,'
ȝet azayn þis þe Iewes hade
Agayn resoun azayn-pittyng.

for all things
were made
by him.

5728

*Mattheus xii^o: Hic non eicit demonia nisi in
Belzebub principe demoniorum.*

Thai saide quēn he hade helide one
that with an eul gost nyet was,
that he by oper power none
thēn deulis power wroȝt so has.

The Jews
said that he
worked with
the help of
devils,

5732

*Item Mattheus xxvii^o: Alios saluos fecit, seipsum
non potest rē.*

Also pai saide that holpen hade he
mony bifore out of hor tene,
but saue hym-self from rode tre
myzt he not thēn, as wel was sene.
'lo heȝ,' pai saide, 'he hade no myzt,'
of quych þe contrary preue I may,
As schowide was ryȝt in hor siȝt
quēn he was taken þe selue day;

[fol. 88 b.]

and that
though he
had helped
others, he
could not
save himself.

5736

For alle that weȝ at his takyng
with his voice he drof hom doun,
for as thai to hym weȝ comyng
And forto sese hym redy boun,

But the con-
trary is
proved by
the power of
his voice at
his capture,

5740

5744

when they
all fell down
at his first
word.

he asket hom qvo þai soȝt so.
'Ihesu of Nazareth,' saide pay,
And fellen down onon riȝt tho
the first worde that he con say.

574⁸

*Quem queritis ? Ihesum Nazarenum, 7 continuo
ceciderunt in terram.*

Augustine
says :

opon this spekes saynt Austyn,
And sais ful wel 7 witterly
that I shal first say in Latyn
And in Englisch openly :

575²

*Augustinus: Una vox turbam odiis ferocem, armis ter-
ribilem sine ullo telo percussit, reppulit, strauit
virtute latentis diuinitatis. Quid iudicaturus faciet,
qui iudicandus hoc fecit ? Quid regnaturus poterit,
qui moriturus hoc fecit ?*

'One voice
laid all the
people low ;

'One voice,' sais Austyn, 'drof al doun
long-strazt laide 7 put azayn
wode peple 7 to bataile boun
wel armet 7 of mich mayn ;

575⁶

without
weapon by
his hidden
godhead he
mastered
them.

'With-out weppen, saue voys i-wys
And hudde godhede hym with-in,
so maistride he that diden omys,
on his myzt that þai shuld myn.

576⁰

What will
such a king
do in judge-
ment ?

'How hope ȝe sich a kyng con do,
qveñ he shal sitt on iugement,
That so his iugement goyng to
with voice his ennys shamely shent ?

576⁴

What may
he not do in
his own
realm, when
at his death
he did so
much ?

'Quat hope ȝe that he be of myzt
to do in his revme qvæn he is,
that to þe deth goyng that nyzt
so foule feride hom as in this ?'

[fol. 89 a.]

576⁸

5754 MS. longstrazt, adoun deleted after put.

5761 MS. akyng.

*Quarto habuit singularem bonitatem, quia nemo
bonus nisi solus Deus.*

the furth vertu pat hade he,
to quich pai putten obiectioun,
that was excellent bounte,
As I may preue 3ow by resoun.

Jesus had
goodness,

5772

fior, as is writen in holy writt,
nomon is gode with-outen vice,
saue only God, leues wel hit,
to wayue al syn may be so wys;

for only God
is without
sin,

5776

fior seuen sith in one day,
I fynde, a rigtwis mon shal falle,
but Cristis godnes in gode fay
Appair myzt not þe Iewes alle.

and a right-
eous man
sins seven
times in one
day.

5780

Sepcies in die cadit iustus.

3et azaynus his gret godnes
putten þe Iewes apertly,
And saiden a synful mon he wes,
As sayn Ion mas mynde witerly.

Yet the Jews
said that he
was sinful;

5784

*Iohannes viº: Nos scimus, quia hic homo peccator
est, quia seductor est in scimone.*

'We knowen,' saide þe Iewes tho,
'that this mon ful synful is,
And fondes by worde to do vs wo,
And bigile vs alle omys.'

'We know
that this
man is try-
ing to de-
ceive us;

5788

*Lucas: Commouit populum docens per vniuersam
Iudeam incipiens a Galilea vsque huc.*

Also pai saiden þe pat he
menet þe peple wonderly
thurge-out Iude 7 Galile
And taght hom so apertely.

he has
aroused the
people
throughout
Judaea and
Galilee;

5792

5786 MS. asynful.

o 2

also he tried
to destroy
Moses' law.

Also thai saide with al his myzt
Moyses laze he wold destrye,
As 3e moun se heȝ in ore sizt,
Ion witnes hit apertly.

579^b

*Iohannes ix^o: Non est hic homo a Deo, qui [fol. 89 b.]
Sabbatum non custodit.*

This man is
not of God,
for he keeps
not the holy
day.

'this mon', þai saide, 'þat is heȝ
nys not on Goddis bihalue i-wys,
that kepis not in gode maner
his hali-day, as þe laze is.'

580^b

*Tercio fuit eius dolor [in] odoratu.**

Jesus' sense
of smell was
assailed by
an ill savour
from men's
bodies,

the thrid sorow þat he hade
was of sauour al vnsweȝe,
And gret styng þer was made
with mennus carayns forto mete.

580^d

for the
bodies of
criminals
were on
Calvary,

for on that mount of Caluarie
weȝ meȝ punyscht for hor sȝn,
And styngyng bodies mony by
And wiccut aiȝ that plas with-iȝ.

580^h

which means
bare skulls;

ffor Caluarie is as nich to say
As balletship of hedes baȝ
of meȝ quȝn flesch is al away,
And sich weȝ mony lying thaȝ

581^a

headless
bodies were
lying there.

Of meȝ gyrd of þe hede bifore,
And lying þer al opunly;
And therfore þat mount thurȝe clerȝus lore
was callide mount of Caluary,

581^b

so that in smellyng Crist had gret tene
quȝn he was comen to þat plas,
thus in thre wittes, with-out wene,
wonderly he pynet was.

582^o

* *Latin written in the margin.*

Quarto in gustu.*

The furth penauns was in tastyng,
for quēn he criet, 'I am thirsty,'
Aisel 7 myrre thai con hym bryng
with atter medelide hastily,

His taste
suffered
when they
brought him
vinegar,
myrrh, and
gall,
5824

That he thurȝe aisel drynkyng
to þe deth myȝt soner hy,
And thay that weȝ to hym kepyng
Soner shutt of hor baly.

that he
might die
the quicker ;
5828

ffor hit was lewes opinioun
Aisel shuld bryng hym sone to deth,
And mirre shuld sone dryue doun
forto suffre of hit þe breth,

for vinegar
and myrrh
and gall were
thought
injurious.
5832

And of atter þe bitternes
In tastyng hit shuld do hym tene,
And poysoun hym sone in that destres,
this was hor thoȝt, as wel was sene.

[fol. 90 a.]

5836

Quinto in tactu.

The fift sorow was in touchyng,
for al þe places of his body
ffrom hede to hele, bout lesyng,
al was to-torne disputyly.

His touch
suffered, for
all his body
was torn.
5840

And that alle wittes nyet weȝ,
Bernarde preues apertly,
As I shal rehers ȝou heȝ,
leret 7 lewde to lerne þer-by.

Bernard
shows this :
5844

*Bernardus: Caput angelicis tremebundum spiritibus den-
sitate spinarum pungitur, facies pulcra pre filiis
hominum sputis Iudeorum deturpatur, oculi luci-
diores sole caligantur in morte, aures, que audiunt
angelicos cantus, audiunt peccatorum insultus,
os, quod docet angelos, felle 7 aceto potatur, pedes,
quorum scabellum adoratur, quoniam sanctum est,*

* Latin written in the margin.

cruci clauo affiguntur, manus, que formauerunt celos, cruce, sunt extense 7 clauis affixe, corpus reberatur, latus lancea perforatur, et quid plura? Non remansit in eo nisi lingua, ut pro peccatoribus exoraret 7 matrem discipulo commendaret.

his head was
pricked with
thorns;

Sayn Bernard first at Cristes hede
bygynnes forto speke expres,
And al þe body nothing is lede
that he ne tellis ich distres

5848

That he tholet, as was sene,
In body 7 wittes two.
for first hys hede with thornus kene
ful bitterly was stongen tho.

5851

his face was
spit upon;

The fairest face þat euer had mon
that time for vs was shamly shent
with sputyng hokerly þer-on,
for monnus hele sich harm he hent.

5856

his eyes
were dark-
ened in
death;

His eȝen þat weȝ more cleȝ
thēn þe soȝne is in his kynde,
wiht delful dethe made thester wer,
that dele hit ys to haue in mynde.

[fol. 90 b.]

5860

his ears
heard the
rejoicings of
sinners:
his mouth
tasted gall
and vinegar;

His eres, that heren angel song,
herden the sinful men gladyng;
that mouthe, that tagh aungeles ymong,
atter and aysel had to drynke.

5864

his feet were
nailed to the
cross,

The fete that so worthy wer
mon cusse the stole thay stonden on
for holines, as he says her,
wiht nayle wer fechet the rode opon.

5868

and his
hands also;

The hondes, that mad heuen blisse,
on croice wer sprad dyspitouesly
and wiht nayles ficchit amys,
to bryng mon-kynd out of anye.

5872

5862 MS. lyking *deleted after men.*

5863 MS. *o of ymong inserted.*

His body was beten her and ther,
no place laft on hit vntorne,
hys syde was perset wiht a sper,
to releue that wer forlorne.

his body
was beaten,
his side
pierced with
a spear

5876

So nothing laft saue tong onely,
thas he for synful men might pray,
and to bytake hys moder Mary
to hys disciple to kepe that day.

so only his
tongue was
left to pray
for sinners,
and to give
Mary to
John.

5880

*Secundo fuit eius passio illusione despecta, vt
patet infra.*

The secunde principal poynt is thys
of Ihesu Cristes passioun,
that of scornes hit was iwys
despitouse and azayn resoun.

(2) Christ's
passion was
insulting in
the fourfold
mocking.

5884

Prima illusio in domo Anne.

ffor four sithe foule he scorned was,
As I sale tel apertely,
the furst in byschopes hous Annas
when he was taken anone in hy,

He was
mocked in
the house
of Annas,

5888

Ther tholet he buffetes and spyttyng
and despites mony moo,
and ouer hys eghen also hulyng,
he suld not se thay diden so.

buffeted and
spit upon,
and his eyes
covered.

5892

Ther-fore withe grete deuocioun
Bernarde spekes to Crist expresse,
hauyng of hym compassioun
and thinking how he pynet was:

[fol. 91 a.]

Bernard
says:

Bernardus.

5896

*Ultum tuum, domine bone Ihesu, desiderabilem, in quem
desiderant angeli prosp[er]ere, sputys inquinauerunt,
manibus percusserunt, velo * pro derisione operuerunt,
nec amaris uulneribus pepercuerunt.*

'Thi semblaunt,' he says, 'lord Ihesu,
that aungeles wilnen forto se,
harret was bothe huyde and hew
whit sputtyng that was cast on the,

'Thy face
that angels
long for was
defiled,

5900

5876 MS. 1 relie deleted after to.

5878 MS. that corrected from thas.

5889 MS. fore deleted after Ther.

* MS. volo.

smitten and
hid with a
veil; thou
hast suffered
this for me.'

'Wiht hor hondes smytten thi face
and hilden it wit a vaile a-boue,
and bitter woundis þe ȝiuen was,
al þis þou tholid lord for me loue.'

5904

Secundo fuit illus in domo Herodis.

Jesus was
mocked in
Herod's
house, and
clad in
white;

The secunde hokur þat Ihesu hade
was in Herodes house þo kyng,
þat as a fole 7 madde hym made
to clethe hym so in quite clethyng;

5908

for when
Pilate sent
Jesus to
Herod,

fior, as þo gospel makus mynde,
quen Pilate send oure lord Ihesu
to Heroude forto bete 7 bynde
and deme after þat he knewe,

5912

Herod re-
turned him
in white
clothes be-
cause he
would not
speak.

Heroude sende hym sone azayn
scornefully in quite clethyng,
fior to hym wold he nothyng sayn
ne onsware after his wilnyng.

5916

Bernard
says, speak-
ing as
Christ:

Therfore touchyng þis mater
spekus Bernard opunly,
in Cristis nome riȝt as it wer,
To Iheues þat diden þis any:

5920

*Bernardus: Tu homo es 7 habes sertum de floribus 7 ego Deus
habeo coronam spineam.* [fol. 91 o.]

'Thou hast
a garland of
flowers, I a
crown of
thorns;

'Thow mon,' sais he, 'garlond þou has
of flouris faire 7 bryȝt schynyng,
and for me, God, a crowne þou mas
of thornes strong 7 scharp stingyng.

5924

*Item Bernardus in persona Christi: Tu habes cyrotecas
in manibus 7 ego clauos ferreos.*

thou hast
gloves, while
I have nails
in my hands;

Also Bernard in Cristis nome
sais, 'gloues þou hast, mon, on þi honde,
7 I purȝh myne with mikul schome
haue nailis driuen wit bittir bonde.

5928

5904 MS. 1 deleted after þou. 5909 MS. mynde deleted after gospel.
5920 MS. Second e of Iheues inserted.

Item Bernardus: Tu in albis vestibus tripudias 7 ego pro te derisus ab Herode fui in veste alba, tu tripudias cum pedibus 7 ego 7 cum pedibus laboraui pro te.

'Thow daunces aboute in quite clethyng,
and I in quite azayn was sent
ffrom Heroude to Pilate in hethyng,
siche harmes for þi hele I hent.

thou dancest
in white,
while I was
sent from
Herod in
white;

5932

'þou daunces wit fete in gret likyng,
And my feete arn schomely schent
for tene on rode tre trauelyng,
to vntegh þe is myn entent.

thy feet
dance, while
mine are
hurt on the
cross;

5936

Item Bernardus: Tu in choreis brachia extendis in modum crucis in gaudium 7 ega ea in cruce ex tensa habui in obprobrium, ego in cruce dolui 7 tu in cruce exultas.

'Thow in þo ryng of carolyng
spredis þin armes furth from the,
And I on croice have hom spredyng
schamely, as men movn see.

thou spread-
est thy arms
in the ring
of the dance,
I mine on
the cross;

5940

'þus on croice I was sorowyng
of thraldam, mon, to make þe fre,
And þou in croice gret mirth makyng,
I mynde on þe, þou noon on me.

thus I sor-
row for thee,
while thou
makest
mirth;

[fol. 92 a.] 5944

Item Bernardus: Tu habes latus apertum signum vane glorie 7 ego latus fossum habui pro te. Tamen reuertere ad me 7 ego suscipiam te.

'Thow has side opoñ for vayn-glorie,
And I side stongen, sene it is,
neuer-þe-latter to me þou hie
and I wil take þe to my blis.'

thy side is
bare from
vanity, mine
is pierced.'

5948

*Tres cause notantur quare Christus tacuit coram Herode,
Pilato 7 Iudeis.*

Thre causis þer ben quy þat Ihesu
was stille so in examinyng
of Pilate, Heroude, 7 Iewes vntrewe,
þat fondede[n] hym in mony a thyng.

For three
reasons
Jesus was
silent at his
examina-
tion.

5952

5952 MS. fondeden.

because
these men
were un-
worthy to
hear his
answer;

The first cause was witturly
for Cristis onsware forto here
alle þo men were vnworthy
þat te[m]pt hym in þat manere.

5956

because as
Eve sinned
by spech,
he must
make
amends by
silence;

The secunde cause was Eues offense,
for ho in speche synnet sore,
þerfore Ihesu by silence
most mende þat ho so did before.

5960

and because
they mocked
his answers.

Tho thrid cause was witterly,
for alle þyng þat vnswaret he,
þai dispisiden hokurly
And fonden chalange, leue 3e me.

5964

Tercio fuit illusus in domo Pilati.

Jesus was
mocked in
Pilate's
house, where
the soldiers
clad him in
purple,

The thrid dispite þat had Ihesu
was in Pilate house i-wis,
þer in a mantil of purpur hew
þo kny3tis cladden hym al a-mys,

5968

gave him a
reed and a
crown of
thorns,

And a rede putten in his honde
And thornen crowne opon his hede,
ffor, as thay sayden, keng of that londe
he claymet al a3ayne hor rede;

[fol.92 b.]

5972

and hailed
him king of
the Jews.

and thenne thay gretten hym kneling,
as he sat in that aray,
al in hoker and bething,
'hayl keyng of Iewes,' sayden thay.

5976

Aue rex Iudiorum. Nota de corona.

The crown
was of sharp
sea-rushes,

That corouñ of thornes, as leuet is,
of se-rusches maad hit was,
that as scharpe ben, leue wel this,
as thornes and as muche scharp has;

5980

which
pierced him
to the brain,

So scharp thai wirne and so biting
that to the brayne thay ficchit we[r],
as Bernard telles in his teching,
and as in Latyn is writen heȝ:

5984

5980 MS. s deleted after and; scharp repeated.

*Bernardus: Capud illud diuinum multiplici spinarum
densitate vsque ad cerebrum confixum est.*

sayn Bernard sais þat Cristes hede
with thik thornus sharp 7 kene
riȝt to þe brayn til he was dede
was thrast thurȝe-out, as wel was sene.

as Bernard
says.

5988

De anima tres sunt opiniones, et infra.

now is to wit in qvat plas
his saule hade principal wonyng,
ffor in thre stides soȝt hit was
In hert 7 hede 7 blode rennyng.

His soul
dwelt in
three parts
of his body :

5992

first þat þe saule shuld haue his se
in monnus hert princypaly,
that preues this autorite,
Goddes word of þe euangelȝ:—

in the heart,
for the gos-
pel says

5996

De corde exeunt cogitaciones.

God sais þat thoȝtes ay ben boun
out of þe hert to be comyng,
þefore bi sum opinioun
ther shuld þe saule haue his wonyng.

that
thoughts
dwell in the
heart ;

6000

or in þe blode hit may wel be,
As wel witnes holi writ
that monnus 7 bestes soule has se
In þe blode 7 þer is hitt.

[fol. 93 a.]

in the blood,
for the soul
of man and
beast is in
the blood ;

6004

*Vnde habetur in Leuitico: Anima omnis carnis in
sanguine est.*

or ellis in the hede it is
bi force of this autorite,
for quen Crist deȝet, ȝe knowen þis,
boȝyng his hede þe gost ȝeld he.

or in the
head, for
Christ bowed
his head
when he
yielded the
ghost.

6008

Et inclinato capite emisit spiritum.

but forto preue bi gode assay
And dede qver þat his soule miȝt be,
the Iewes soȝten as this day
his saule in alle þes places thre,

The Jews
sought his
soul in three
places :

6012

his head they pierced
with the crown of
thorns; ffor in þe hede with al hor mayn
thai soȝt his saule, as was wel sene,
with croun of thornus to þe brayn,
to loke þer-in̄ ȝif hit had bene. 6016

his blood they shed
when they nailed his
feet and hands; In blode þai soȝten hit also
queñ thai openet his vaynus wide,
In fete 7 honde both two
with nailes sharp on ich side. 6020

and his heart they
pierced with a spear. In hert þai soȝten with gret wo
when þai percet hit with a speȝ
so that out nedelyngis hit most go,
thay soȝten hit so wide qveȝ. 6024

For these insults we
honour him on Good
Friday And for thes ilk despites thre
that Crist hade imong oþer wo,
on Gode Friday syngen we
thre honourynges aȝaynes tho; 6028

by thrice kneeling and
singing 'Hagios'. Aȝyos with deuocioun
thrye knelyng deuoutly,
for thrie for ouȝ saluacioun
scornet he was dispitously. 6032

*Tercio fuit eius passio multiplici utilitate
fructuosa.*

[fol. 93 b.]

(3) His passion was
needful The thrid principal poynt of alle,
As I saide at bigynnyng,
was that his passioun wold wel falle
to be nedful in mony a thing, 6036

and fruitful in three
ways: And fruitful also in gode fay
In thre maners ȝe shyn se,
thaze hit [f]ul delful weȝ þat day,
nedful hit was as in thes thre. 6040

6028 MS. aȝaynes has the yn rubbed out.

6033 MS. e of The erased.

6039 MS. suld.

*Triplex utilitas, id est peccatorum remissio, gracie
collacio 7 glorie exhibitio.*

ffor mon-kynde bi his passioun
of Adam sȳn vnbounden was,
that calle I of sȳn remissioun.
the secunde poynt was gift of gras,

for remission
of sin, for
gift of grace,

6044

The thrid is ioy with-out endyng
that by his deth [h]e wonen has,
qven̄ that we of this world shul wende
And mendet be of ouȝ trespass.

and for end-
less joy.

6048

Therefore saynt Austyn wel con say
that Ihesu Crist ouȝ saueouȝ
with his deth wesch sȳn away
that was 7 is 7 als comyng.

Augustine
says that
Jesus
washed
away past,
present, and
future sin:

6052

*Augustinus: Culpam deleuit Christus presentem,
preteritam 7 futuram.*

ffor sȳn that was don bifore
he forgaf at his deȳyng,
And sȳn þat theȳ was greuȳng sore
he droȝe men̄ fro with his prechyng,

at his death
he forgave
past sin, by
his preach-
ing he drew
men from
present sin,

6056

And grace he grantide to las 7 more
forto wayue sȳn comyng,
to alle men̄ that in wille wore
to seche þat gras 7 hyt suyng.

and his
grace he
granted to
overcome
future sin.

6060

ffouȝ skilles I fynde, in gode fay,
that his passioun nedful was,
As I shal expresly say,
And as saynt Austyn mynde mas.

His passion
was needful
for four
reasons:

6064

*Augustinus: Modus nostre redemptionis fuit [fol. 94 a.]
acceptissimus ad placandum Deum, congruentissimus
ad curandum morbum, efficacissimus ad extrahendum*

6016 MS. deth de.

*genus humanum 7 prudentissimus ad expugnandum
generis humani inimicum.*

it was
acceptable to
God, fittid
to heal illis,

ffor to grete God it was i-wys
most acceptable 7 likyng,
And forto hele þat ferd amys
most couenable of any thyng,

6068

powerful to
save men,
and able to
expel the
devil.

And forto bryng into blis
hit was most of power tho,
And most sleze way, leue wel this,
to ouer-come the deul ouȝ fo.

6072

His passion
was accept-
able to God,
as Anselm
says ;

ffirst to preue his passioun
to God most acceptable was,
3e shyn se bi gode resoun
As saynt Anselme mynde mas.

6076

*Anselmus: Nichil asperius 7 difficilius potest homo pati
ad honorem Dei sponte 7 non ex debito quam
mortem.*

'Nothing is
so hard as
for man to
die for God,

'No thing', he sais, 'so bitter is
ne non so heuy to go tille,
As mon for God 7 heuen blis
to suffre deth with gode wille.

6080

and nothing
pleases God
more.'

'Ne more may nomon to God do
to plese hym with deuoutly,
theñ forto offir his lif hym to
And deth to suffir bodily.'

6084

Paul says
that Jesus
was a
savoury sa-
crifice to
God.

Therefore Paule sais bi Ihesu,
hym-self to God theñ offrid he
In sacrifice his wille to sewe,
that swetly sauouret, leue 3e me.

6088

6065 MS. *pel deleted after god.*

*Ad * Ephesios iiij^o: Tradidit semet ipsum oblacionem
7 hostiam Deo in odorem suauitatis.*

But how þat Crist was sacrificise
to make his fader monnus frende,
7 restoret vs to be hys,
I schal declare ow er I wende.

[fol. 94 b.] 6092

He was a
sacrifice to
propitiate
God for men:

*Augustinus de Trinitate: Quid tam grate suscipi posset,
quam caro sacrificii nostri corpus effectum sacerdotis
nostri Christi? Ut qu[oniam] † quatuor considerantur
in omni sacrificio: videlicet cui offeratur 7 quid
offeratur, pro quibus offeratur 7 quis offerat, exponitur
in lingua materna.*

'what maner thing', sais saynt Austyne,
'more derworth may taken be
then Cristis body to suffre pyne,
that verray preste is, leue 3e me?

6096

'What more
precious
sacrifice can
there be
than Christ's
body?

'And hauyng consideracioun
to four poyntes þat he con say,
I may preue þat his passioun
vuknytt þe deulis bonde to-day.

6100

Four points
are to be
considered
in any sacri-
fice;

'ffor mon þat offres he mot se
to qvom he offres, 7 quat thing,
for qvom that offrande eke shal be,
And qvo als makes that offryng.

6104

to whom it
is offered,
the offering,
for whom it
is offered,
and who
offers it.

'As towchinge offring maad this day,
Ihesu Crist that offring was,
offrer al-so in good faye,
for offering of hym-self he maas.

6108

Jesus was
the offering
and the
offerer;

'To restore vs as he may
to his fader, that offering taas;
thus offering, offrer, sothe to say,
and offering-taker eke þowe has.

6112

he offered
himself to
his father;

* MS. Ad corrected from Ade. † quantum.
6107 MS. ab s deleted after offrer.

he was
offered for
man.'

'the furthe was mon he offret fore
to make in hym as one to be,
to wone wihit hym for euermore
in heuen blisse, right as dose he.'

6116

Augustine
tells how we
are recon-
ciled by
Christ :

Also how and in quat maner
by Crist reconcilet so ben we,
saynt Austyn says, as 3e schun here,
that Crist these four most nedely be.

[fol. 95 a.]

6120

*Augustinus: Christus est sacerdos, sacrificium, Deus 7
templum. Sacerdos, per quem sumus reconciliati,
sacrificium quo sumus reconciliati,* templum, quo
sumus reconciliati.*

he was
priest and
sacrifice,

ffor prest he was, I may wel say,
thurgh whom reconcilet we wer tho,
and sacrafice calle hym I may
that for vs suffert suche wo,

6124

God and
temple,

God also, that nys no nay,
to whom reconselet so wer we,
and temple hit was done in that day
withouten drede also was he.

6128

for a good
man is God's
temple.

For a gode mon of lyuyng
Goddess temple callet is,
therfore to calle hym so, methynke
I may say wel and not amys.

6132

*Secundo passio Christi fuit congruentissima ad
curandum morbum.*

His passion
was fitted to
heal ills,

As to the secund nedeful thing
that come of Cristesse passion,
medicyn moost acordyng
hit was to bring vs of baundoun.

6136

6114 MS. in written above a deletion.
ciliati inserted. 6129 MS. For added in the margin.
of deleted after moost.

* MS. Second i of recon-
6135 MS.

The wichche acording medicyn
had thre poyntes,* 3e schun se,
tyme and place to do hit inne,
and maner of doying, ther ben thre.

for it was a
precious
medicine in
the time, the
place, and
the manner.

6140

Primo ex parte temporis.

As to the tyme, I may wel say
hyt was done resonably,
for Adam made was that ilke day
that Crist deghet vs to for-by,

As to time,
Adam was
made on the
day Christ
died,

6144

On a Fryday, in gode fay,
and Marche mone als, as rede I,
therfore our synne to put away
thay wel semet witerly.

on a Friday
in March,

[fol. 95 b.] 6148

And that selue day iwys
conceyuet was he of may Mary,
and that day wanne a3ayne that blisse
that Adam lost vnhappily.

and Christ
was con-
celved on
that day.

6152

so that tyme of hys passioun
for these causes rekenet her,
I may preue by gode reson,
was ordenyt in ful gode maner.

6156

Tercio ex parte loci.

as to the place hyt was done inne,
skylful hit was fo[r] causes thre
a3ayne our wele so forto wynne
inmyddes the world, as reden we.

As to the
place, it was
in the midst
of the world,

6160

for Ierusalem, clerke[s] sayn,
in-myddes the worlde ys set iwys,
therfore to wynne ther-a3ayne
skilful hit was and not amys

(that is, in
Jerusalem),

6164

6138 MS poyntes repeated.

6150 MS. he erased before was; ho written for he.

6156 MS. reson deleted after gode.

- so that his
passion
might pre-
vail on every
side. That vertu of hys passion
on vche syde might bote be,
ffor by Sathanas treson
schent was vche side, leue 3e me. 6168
- Jerusalem
was com-
mon, Cal-
vary special, and þat londe commune I may calle,
Ierusalem, þer-as suffurt he.
Bot þo place was specielle
of Caluary, as 3e schun se. 6172
- and the cross
his alone. The croice he deghet on that day
for hym was ordenyt and no moo,
therfore the croice wel calle I may
Hys one place s[peci]al to hym tho. 6176
- Heed the
explanation
of the three
places, But to de-clare wel to our wit
these thre places apertely,
I pray ow takes hede to hit
and I wol telle ow sone in hye. 6180
- common,
special, and
only. Thre places I haue nomet her,
commune, special, and onely, [fol. 96 a.]
and what in hom bifore done wer
to ow declare now wol I. 6184
- Adam was
made in the
field of
Damascus, a
common
place; In commune place, lond of Iude,
our forme fader formet was,
in a felde, as reden we,
that felde is calle[t] of Damas. 6188
- he was
buried in a
special place,
where Christ
died; also buriēt was he
in a ful special place
ther-as Crist deghet opon rode tre,
As Grekes story mynde mas, 6192
- though the
tradition of
Joshua
differs. Auttentike thagh hit ne be,
suche opinion that folke has;
but after the boke of Iosue
in Ebron Adam buriēt was. 6196

6176 MS. serueal.

6189 MS. buriēt corrected from buries.

Also by place that was onely
Adam bygylet was i-wys,
by a tre that did hym ny
to ete of hit when he did mys;

in loco singulari

By a tree
alone Adam
was beguiled,

6200

And right as he willesfully
by a tre lost suche a blisse,
Crist on a tre thoght skylfully
to forby that er was his.

and Christ
died on a
tree.

6204

*Tercio ex parte modo [cu]randi.**

the thrid was maner of hys doying
that nedet greetly good to be,
forto hele whit suche a thing,
now 3e moun here that wel did he.

As to man-
ner, the
healing was
by similari-
ties and by
contraries.

6208

ffor that harme so forto hele
in tow maner bote he soght,
by lykly thing withe forto dele,
And eke contrarius was his thoght.

per contraria 7 similia.

6212

That he helet by lykly way
wytnesses Austyn witerly,
as her in Latyn ys verray,

Augustine
witnesses to
the similari-
ties:

And Engliche als, as schowe wol I.

[fol. 96b.] 6216

*Augustinus: Homo homines, mortalis mortales, morte
mo[r]tuos liberauit.*

Saynt Austyn says, as 3e schun her,
that mon forboght men that wer lorn,
that dedely was maad dedely der,
and wiht deth maad fre thral biforn.

man re-
deemed man,
a mortal
freed mortal
men by
death.

6220

*Ambrosius: Ex terra virgine Adam, Christus ex virgine Per
mulierem stulticia, per mulierem sapientia, nudus
Adam, nudus Christus, mors per lingnum, uita per
lingnum, in deserto Adam, in deserto Christus.*

Also saynt Ambrose, 'mon was made
of clene erthe bout corrupcioun,
Criste of a virgine his flesche hade
to make acorde by gode reson.

Ambrose
says: 'Man
was made of
clean earth,
Christ of a
virgin's
flesh;

6224

6199, 6202, 6203 MS. atre. *MS. generandi. MS. 6207 athing.

6220 MS. a deletal after deth. MS. 6222 w deletal after erthe.

woman's
folly began
evil,
woman's son
redeemed
man;
' By wommon foly furst bigan
When al mon-kynde thurgh hyr was lorne,
wommon azayn that wele wel wanne
thurgh Crist al of hiȝ body born. 6228

Adam was
naked after
his sin,
Christ was
naked on
the crosse;
' Adam was naket after his synne
and Crist naket on rode tre,
thus worthily our wele to wynne
thing wel acording vset he. 6232

a tree
brought
death and
life; in a
desert Adam
was made
and Christ
fasted.
' By a tre deth was in broght
and by a tre coom lif azayne,
in desert was Adam wroght
and in deserte Criste fast ful fayn.' 6236

We were
healed also
by con-
traries:
Thus by way wel a-cording
for-boght worthily we wer,
and als by medicyn discordyng
helet we wer, as ȝe schun her. 6240

*Per contraria. Gregorius.**

Adam sinned
in pride,
gluttony,
and diso-
bedience;
ffor, as sayn Gregory beres witnesse,
Adam synnet in synnes thre,
pruyde, glotery, vnbuxumnesse,
thurght whiche harmet so was he. 6244

he wished
to be like
God, which
was pride;
ffor to Goddes worthynesse
he coueytet likly forto be [fol. 97 a.]
when he willenet that cunnynghnesse
that goddes haden in hor degre; 6248
for when the deuel hym so bilight
that thay as goddes sulden be slegh,
pruyde was in his hert pight
in hope to be heuen on hegh; 6252

he disobeyed
God in
eating of the
forbidden
tree;
And in vnbuxumnesse also
He synnet, as ȝe schun wel se,
when God bad hym bifore tho
to ete none appul of that tre, 6256

6226 MS. almon.

6233, 6234 MS. atre.

6252 MS. hope corrected from hopen.

6230 MS. reads or for on.

* Latin written in the margin.

A;aynes his biddynge willesfully
he fraistet of hyt and did offense,
and so synnet horribly
in this synne in-obedience.

6260

Also he synnet in gloteri
to tast that fruyt so fayr in sight,
whiche th[re] synnes sotily
helet Ihesu ful of might.

gluttony
caused him
to taste the
fruit.

6264

And vset ys most communely
contrarius medicyn forto dight
in fi[s]ik and in surgery,
who-ser wol hele a sore oright.

Medicines
often heal by
contraries :

6268

Contraria contrariis curantur.

And to hele proude he toke mekenesse
and schewet hit, as I preue may,
and forto hele vnbuxumnesse
hys fader wille fulfullet ay,

against pride
Christ was
meek : for
disobedience
he fulfilled
God's will;

6272

and forto hele glotery
fourty days he fast in fere,
thus by contrarius surgery
he helet these thre synnes her.

against
gluttony he
fasted 40
days.

6276

Therto acordes Paule oright
by thys worde that I sal say,
he meket hymself that lorde of might
maad buxum to the deth that day.

As Paul
says,

[fol. 97 b.]

6280

*Ad Philippenses ij^o : Humiliauit semet ipsum, factus obediens,
vsque ad mortem.*

As to the forme worde of the clause,
ther-as he sayes he meket hym so,
the[r] helet he pruyde by skylful cause
contrariouse medicyn taking tho.

he healed
pride by the
contrary
medicine;

6284

6268 MS. ther. 6267 MS. filik. 6274 MS. say deleted after in.

Humiliauit semet ipsum proprius.

being obedient to his father he healed disobedience :

Ther-as he says that Crist was made
obedient as his fader bidding,
azaynes unbuxumnesse he hade
buxumnesse medicyn discordyng.

6288

he healed gluttony by thirsting at his death,

Ther-as he says right to the deth
he helet that tyme glotery,
for when he put out dethes breth
he says, 'me thur[s]tes wonderly.'

Sicio. 6292

and by abstinence in his life.

And als I fynde al his lif-day
whil that he on erthe went,
in abstinence he liuet ay
of mete and drynke wher he wer lent.

6296

Thus by medicyn acording
and discording bothe in fere
helet vs thene our heuen keng
Whil that he was erthe her.

6300

*Tertius modus nostre redempcionis fuit efficacissimus ad
attrahendum genus humanum.*

Christ's passion was powerful to save men.

The thrid maner of his doying,
when that Crist vs so for-boght,
was most might-ful in al thing
to drawe mon to hym that he wroght.

6304

He could not better have made men love him.

Better might he not witerly
haue done thenne, as he did that day,
to make mon loue hym tenderly
and turst in hym with hert verray.

6308

Bernard says :

how he drogh vs to hys loue
Bernarde telles, as 3e schun se,
speking to hym in heuen aboue,
in grete deuocioun that hade he.

[fol. 98 a.]

6312

6285 MS. as inserted. 6290 MS. glotery deleted after helet.
6292 MS. he repeated after says. 6308 MS. th deleted before turst.

*Bernardus: Super omnia reddit te amabilem, bone Ihesu,
calix, quem bibisti, opus nostre redemptionis. Hoc *
omnino amorem nostrum facile totum sibi vendicat, hoc
est, quod nostram deuocionem et blandius allicit † 7
iustus exigit 7 arcus stringit 7 vehementius afficit.*

'Ouer al thing, swete Ihesu,
the penaunce that thow toke for me
mas the louet in hert trewe,
for with that wo for-boght wer we.

'Thy pen-
ance makes
me love thee.

6316

'And that werke chalenget witerly
vs to loue hym of dewete,
and our deuocioun kyndly
drawes in hert ay to-ward te.

His toil
draws our
devotion
and makes
us good.'

6320

'also hit chalanges skilfully
and distreynes vs gode to be,
wiht ful hert and feruently
to loue the ay with hert fre.'

6324

And how he drogh vs with his dede
in hym to hawe effectioun,
the appostel, as I rede,
preues hit by good resoun.

As the
apostle
Paul says

6328

*Qui eciam proprio filio suo non Pepercit, set pro nobis
omnibus tradidit illum. Ad Romanos viij^o.*

Paule says, 'the hegh keng of blisse
his owen sone ne sparet noght,
but for vs alle that deden amys
send hym doun and vs forb[o]ght;

'God did not
spare his
own son,

6332

'and when he send hym adoun so,
With hym he 3af vs al thing;'
therfore to truste hym and nomoo
mater we han at our likyng.

but sent him
down with
all gifts.'

6336

* oo deleted after hoc.

6315 MS. fre deleted after hert.

† allicit corrected from allicist.

6316 MS. whi deleted after for.

6323 MS. t of feruently inserted.

Quarto fuit prudentissimus ad expugnandum generis
humani inimicum. [fol. 98 b.]

His passion
was able to
expel the
devil.

The furthe mater, in gode say,
that he vs of bale broght,
was bi good sleght he con assay
our enemy forto bryng to noght.

6340

Job says :
' His skill
brought
down our
foe.'

And to that sleght wel acordyng
spekes Iob these wordes her,
'his wys sleght', he says, 'doun con bring
our foo to make vs to hym der.'

6344

*Job xxvi^o : Prudencia eius percussit superbum. Item
capitulo vltimo : Numquid poterat cap[er]e Leuiathan
hamo ? Leuiathan est serpens 7 assimilatur diabolo.*

Job asks
whether
Leuiathan
can be taken
with a hook.

Also Iob asks a questioun,
whether the nedder Leuiathan,
that to the deuel we liken moun,
With a hook may not be tan.

6348

Christ had
concealed his
deity as a
hook to
catch the
devil ;

Thenne says the glose that Criste had sette
a hud hook by his deite
to cacche the deuel in mennes dette,
as to mon bifore did he.

6351

the bait was
manhood
with god-
head added ;

And that mete that he with mette
was Crist al in his humanite,
but moñ-hede was to goddehede sette
to priue the deuel of his pouste.

6356

the devil
came for the
bait and was
caught by
the hook.

Thenne come the deul that mete to fette,
whiche mete monnes flesche may be,
And that was thenne, as God byhette,
the deuel with hook that so sette he.

6360

Takyng mete that ther was lede
of mon-kynde, that he made do mys,
with the hook of hys godhede
caght he was right wel iwys.

6364

6338 MS. o of broght inserted.

Of whiche sleght and eke taking
spekes Austyn, the grete doctour, [fol. 99 a.]
and says at Cristes don-comyng
ouer-comen was Sathan and our traytour.

Augustine
says: 'At
Christ's
comyng
Satan was
overcome.'

6368

Augustinus: *Venit redemptor 7 victus est deceptor. Item*
Gregorius: *Quid fecit redemptor captiuatori nostro?*
Tetendit muscipulam cru[c]em suam, posuit in ea*
escam sanguinem suum.

'what did God', says Gregory,
'to hym that vs in bondage broght,
but dight his engyne to destruy
that azayn mon-kynde had wroght.

Gregory
says: 'God
made a trap
to destroy
man's
enemy ;

6372

'The holy croice was his engyne,
the mete his body opon hit pight
to put our eneme into pyne
and make-monkyndes languour light.'

the cross
was the
trap, his
body the
bait.'

6376

Criste wold also his blode ther schede
to breke the chartre that Eue made,
as says Austyn, good ys to hede,
wordes that I wol say ful rade.

Christ's
blood was
shed to
break the
charter that
Eue made.

6380

Cirographum Eue,† Augustinus: Eva peccatum a diabolo
mutauit, cirographum scripsit, fideiussorem dedit 7
usura posteritati creuit.

Eue borowet synne at Sathanas
and wrote a chartre to hym of wo,
founden hym a borogh also ho has,
and to hir ospring after tho

Eue took sin
from Satan,
wrote him a
charter, and
gave a
pledge for
herself and
her off-
spring.

6384

Al that meschef lafte ho has
that alwa sprong to one and mo,
As I schal, and I may haue grace,
say more clerele er I go.

6388

ffurste I say ho borowet synne
at the deul and schewet in dede,
when that ho wold not hertly mynne
on Goddes bidding that he bede.

She took
sin from the
devil when
she would
not do God's
bidding ;

6392

* crusem.

† Eua deleted after Eue.

but yielded to the devil's temptation; But to his foule suggestioun
enclinet sone and was asent
nought withstanding temptacion,
but breke al hys commaundement. [fol. 99 b.] 6396

she wrote a charter in touching the forbidden apple; A chartre ho wrote als wyterly
when ho putte hir hond to that tre
to touche that appul willesfully
that God forbede hir done schuld be. 6400

she gave pledge for herself and her offspring by making Adam sin with her, Borgh ho fonde, als sone in hy,
making Adam to synne assent,
so broght ho al hir progeny
in seruage after and schamely schent, 6404

till Christ bought release with his blood; Thil Crist coome and with Mary mette
And for synne that ho borowet hade,
sched his bloðe and whit hir dette
and suche a manumissioun made. 6408

Manumissio est litera acquietancie quando natiuus redimitur.

he broke the charter when he harrowed hell; That chartre he breke that ho wrote so
when he to helle gates come,
And took hom oute bothe one and mo
after his dethe by rightwys dome. 6412

he redeemed the pledge when he rose from the dead, The borgh h[e] broght als of daunger,
when that he rose the thridde day
and to his brether con apper
and made hom knowe hym God verray. 6416

As she made Adam fall, Christ comforts us, And right as one made Adam to falle
by hyr foule excitacioun,
so Crist confortes vs one and alle
at his resurectioun, 6420

and gave us the victory. And made vs by that victori
to vayue synne in our entent,
and Eue of borghode to forbye
at bigynnyng when h[o] was blent. 6424

6405 MS. Thil changed from this; second o of coome inserted.

6413 MS. reads ho for he.

6424 MS. he.

Now for wengaunce of that dede
that Iudas did for coueytise,
Pilate also for grete drede,
the Iewes for en[u]y alle vnwise,

[fol. 100 a.]

Vengeance
came on
Judas, on
Pilate, and
on the Jews.

6428

To alle these felle vengauce i-wys,
as I wol tel er I go away,
but of Pilate that did mys
furst sum-what I wol say.

I will tell
first about
Pilate.

6432

*De natiuetate Pilati.**

Sum tyme I rede ther was a keng,
Tirus was that kenges name,
lay by a wenche was fayr and zeng,
Pila callet was that dame.

King Tirus
had a son by
Pila, the
miller's
daughter.

6436

A mulwardes doghter ho was,
on whiche the keng so lyyng by
a sone that tyme geten has
in synne of auoutery.

6440

When hit was born this wommon thoght,
for hit was geten of a keng,
hir fader name vp schuld be broght
and hir one to be lestyng;

The boy was
named Pilato
from her
name and
her father's,
Atus.

6444

And of hir faderes name i-wis,
that Atus heght, and hires also
one name ho made, nothing amys,
and Pilate callet that childe tho.

6448

when that child was thre 3er old,
Pila sent hym to the keng,
the keng was glad thenne, [be] 3e bolde,
and receyuet hym at likyng.

At the age
of thre, he
was sent to
the king,

6452

Thenne had the keng a sone ful der,
and by hys wyf geten was he
and born also the selue 3er
that Pilate was, as rede we.

who had a
legitimate
son of the
same age.

6456

6428 MS. enmy. * Latin written in the margin. 6442 MS. akeng.
6451 MS. thenne ow bolde; g deleted before keng. 6453 MS. sayd
deleted before had; MS. fulder. 6455 MS. born corrected from borm.

- The boys
played
together, These two wer norischet bothe in fere
til thay wer in monnes degre,
and as 3outhes askes kyndeles here
preuedyn of maistryes, leue 3e me. 6460
- but the true
prince
always won. But ay the trewele geten chylde
in iustying and in tournament
And other gamenes that wer wylde, [fol. 100 b.]
alway he whit the worschip went. 6464
- Pilate
plotted his
brother's
death. When that Pilate soght this thing
to his brother he had enuye,
and waytet hym tyme at hys liking
forto sle hym priueli. 6468
- The king
grieved at
his son's
murder. When the keng herd of this caas,
that one sone that other had slayne,
of wo and sorowe ful he was,
but when he segh hit wold not gayne, 6472
- His council
decreed
Pilate's
death, After his conseile sone he sent
to witte what best wer forto do ;
alle thay demet by one assent
that Pilate the deth schuld go to. 6476
- but the king,
not wishing
to slay his
own son, But 3et the keng tho hym bithoght
euel after euel ful hard hit wer,
double his sorowe wold he noght
to sle his sone in that maner, 6480
- But forto put hym sone away
hym thoght in that cas was the best,
for when he mynnet of that a-fraye
his hert was alway in unrest, 6484
- sent him to
Rome as
hostage for
tribute. And sent hym to Rome anone
in ostage ther for to be,
for he aght tribut 3ore agone
for to 3iue to that cite. 6488

6457 MS. tow deleted after two. 6464 MS. Second a of alway inserted.

One cause was to be gultelese
of hys sones deth by dome,
and to be schut his cause wes
of tribut he schuld ȝiue to Rome.

6493

Thenne [w]as that tyme in Rome also
in cstage right as Pilate was
the kenges sone of Fraunce tho,
and thay weȝ putte in one place.

The French
king's son
was also in
Rome.

6496

but when that Pilate segh that he
was reuerencet for his worthynesse
and more then Pilate of degre
of maneres and of dughtynesse,

[fol. 101 a.]

Pilate was
jealous of
him,

6500

Pilate sles hym preueley,
as he his brother did byfore.
thenne wer the Romaynes in any
and in hertes greuet sore,

and slew
him.

6504

And conseileden what best weȝ
to do with Pilate in that caas,
And thoghten suche a mon was der
to maister schrewes as hymself was.

The Romans
thought
Pilate could
rule rascals ;

6508

Thenne was ther an ile negh
Rome myght not maister in no maner,
And for Pilate was schrew and slegh
hom thocht hit best that he ther wer,

an island
that had
troubled
them

6512

That auther by hys wikkettynesse
he might maister hom vchone,
or be slayne in that distresse,
and thus theder thay let hym gone.

they sent
him to
govern.

6516

But Pilate had a ful insight
whi that he was so theder sent,
and thocht to saue al that he might
his lif of hom that he ner schent.

But Pilate
was prudent,

6520

6489 MS. b *deleted before to.*
6507 MS. *amon.*

6493 MS. *reads has for was.*
6510 MS. *nomaner.*

and mas-
tered the
people,

And what whit prayer, ȝiftes eke,
And distresse ther he segh nede,
this cruel folke he mad right meke
And monly maistret, as I rede.

6524

till they
called him
Pilate of
Pontus.

ffor he so maistret wikket men
And of hom gete the victori,
to his nome wel he caght thenne
Pilate of Pounce ful worthily.

6528

Herod
bribed him
to become
judge in
Judaea;

Thenne herd Heroud keng of Iude
his stoutenesse and his sleight also,
send after hym thenne thocht he
to rule the lawe in his londe tho,

[fol. 101 b.] 6532

And heght hym ȝiftes largeli
to be in Iudee hegh iustice;
he segh auauntage ther wold ly,
and theder come for couetise.

6536

but when
Pilate had
gathered
much
wealth,

When he had ben ther a gode while
and gederet siluer grete plente,
he thocht Heroud for to bigyle,
And to Rome a-none gose he,

6540

he pur-
chased the
office for life
against
Herod's will.

And purchacet that ilk office
to terme of liue wiht-out letting;
and of Iude to be iustice
azaynes the wille of Heroud keng.

6544

And this is
one reason
why Herod
was angry
with Pilate

And this was one cause witerly
that Heroud was wrothe with Pilate,
to purchace in his lond maistri
azaynes his wille to hawe astate.

6548

till Pilate
sent Jesus
to Herod.

So tho two neuer saght wer
til Ihesu Cristes passion,
when that Pilate in meke maner
sent Ihesu, as ȝe rede moun,

6552

6538 MS. a *deleted after siluer.*

To Heroud in clethyng al white;
thenne wex thay frendes for that dede,
for Heroud had ful grete delite
to se Ihesu Crist, as I rede.

6556

So Pilate, as 3e knowen alle,
sat opou Crist in iuggement,
and demet that lord of wele the walle
to deth and eke to hard tourment.

Pilate con-
demned
Jesus to
death.

6560

Thenne was hit tolde the emperour
that he had demet gultlesly
Ihesu Crist our saueour;
thenne send Pilate anone in hy

The em-
peror was
told of
Jesus' inno-
cence,

6564

To excuse hym of that trespas
that to the emperour was tolde,
of Crist that thurgh hym dampnet was,
for ful ferd he was, be 3e bolde.

[fol. 102 a.]

and Pilate
tried to
excuse him-
self.

6568

So in this tyme felle a sekenesse
ouon the emperour wonderly,
that to bring hym of destresse
halp no fi[s]jik ne surgery.

The em-
peror fell
sick;

6572

Then was hit told hym of Ihesu
that helet mesel, halt and blinde
onely whit word, that men wel knewe,
and in Iude mon schud hym fynde.

he was told
of Jesus'
healing
powers,

6576

But he that told had ne knowing
that Ihesu so bfore was slayne,
but hopet that he had ben liuing
and to hawe helit hym in ful mayn.

but not of
Jesus' death.

6580

Thenne spake the emperour anone
to Volusian, his priue,
and bad hym forthe that he schud gone
to seche that leche al in Iude,

Volusian
was sent
to seek
Jesus,

6584

6554 MS. as deleted after thay. 6569 MS. fel deleted after tyme.
6572 MS. filik.

- and take
him to Rome. And that he schuld comounde Pilate
to send that leche to hym in hie,
for he wold haue hym algate
to be[1]pe hym oute of hys any. 6598
- He told
Pilate, When Volusian comen was
to Pilate from the emperoure,
his ernde he schewes with manace,
thenne was Pilate in grete langour, 6599
- who asked
14 days to
and Jesus. And asket dayes ful fourtene
to seche Ihesu wer that he wer,
excuset if he might haue bene
by any sleght that he might leȝ. 6596
- Volusian
learned from
Veronica, So hit bifel in-wit this space
of fourte[en]e dayes, as sayde I,
Volusian a speche has
with a gode vommen priuialy,— 6600
- a woman
dear to
Jesus, Wiche wommon by-fore was [fol. 102 b.]
louet with Ihesu derworthely,
and in hym fonde godenesse and grace,
Veronica heght ho weterly,— 6604
- that Pilate
had slain
Jesus. And asket hir of swete Ihesu.
thenne criet ho, 'alas! alas!'
and sayd that lord ful wel ho kn[e]w
that Pilate slogh witheouten trespas. 6608
- Volusian
grieved, Wen Volusian herd of this,
that Crist was slayne that he so soht
woo he was forsothe i-wis
and thocht his gate ther seruēt of noȝht. Volusian the
mesinger from
the emperor
to Pilate.* 6612
- but Veronica
comforted
him: Thenne sayd Veronica to the knight
and bad hym be of god comford,
and sayde ho cowthe schew hym a sight
that schuld fully hele his lorde. 6616

6591 MS. s deleted before he. 6596 MS. fourtene. 6599 MS.
aspeche. 6600 MS. priuialy corrected from priuala. 6607 MS. know.
* At the left of the text in a much later hand.

'ffor when my lorde,' sayde this wommon,
'swete Ihesu, was her preching,
forto loke my lord opon
I hade a wonder grete likyng,

'When Jesus
was prech-
ing,

6620

'That what tyme so he wer away
that I might haue of hym no sight,
heuy I was that ilke day
and my hert might no-way be light.

I was sad in
his absense,

6624

'So to a payntour forthe I went
hys ymage to paynt apertely,
that wat tyme Ihesu wer absent
I might haue a comfort therbi.

and wished
a painting
of him.

6628

'And as I went so thider-ward
to seche the payntour, sothe to say,
my lorde Ihesu come me to-warde
and asket whider I was in way.

As I went
for the
painter
Jesus met
me,

6632

'When that I told hym myn entent
that to the payntour I wolde goo,
my keuerchaf of my hede he hent
and layde hit on hys visage tho.

and put my
kerchief on
his face,

[fol. 103 a.]

6636

'Anone his liknesse verrayli
schowet hym on my waile oright,
glad and ioyful thenne was I
and thenket God with al my might.

so that his
face showed
there.

6640

Ther-fore ȝif that thi lord may se
that ymage and that fayre lickenesse,
trowely therto trust may he
to be clene schwt of his sekenesse.'

The sight of
this will
cure thy
lord.'

6644

Thenne was Volusian swithe glad
And asket whether hit might be boght
for any gold the emperour had,
and ho says, 'nay, that might hit noght,

Volusian
could not
buy it;

6648

6625 MS. apayntour.

6640 MS. almy.

Q

- 'I will go
with thee
and take it.' 'Saue onely with deuocion
And gode beleue in God al-might,
but to go with the I am bounne
that ymage forto schew in sight.' 6652
- They went
to Rome. So Veronica forthe went
to Rome with that worthi knight
forto schewe with gode entent
that ymage, as ho had bihight. Veronica the painter.* 6656
- The knight
told of
Jesus'
death; When thay to Rome comen wer
the knyght went to the emp[er]our
and told his ernde fully enter,
of Ihesu Crist our sauour, 6660
- How that Pilate hym had slayne
and the Iewes vnright-wisly,
but 3et one thyng to make hym fayne
he sayd he had ther al-redy. 6664
- 'A woman
has brought
his image to
cure you.' 'With me is comen a matroun
that his ymage withe hir has broght,
thurgh seght of wicheche saluacioun
wold falle, 3if 3e wer trw of thoght.' 6668
- The showing
of the image
healed the
emperour. When the emperour herd of this, [fol. 103^b.]
silken clothis he made to lay
and with grete worschyp eke i-wys
schowet that ymage ther verray. 6672
- Anone as he had sight
hole he was of hys sekenesse
and thonket Ihesu ful of might
that so had broght hym of distresse. 6676
- (That image,
the Vero-
nica, is still
in Rome.) And that ymage in-to thys day
in Rome I rede men to se,
and after that wommon, in gode fay,
Veronica callet as rede we. 6680

* In a much later hand.

Then send the emperour in hy
after Pilate in to Iude,
and swere he schuld haue no mercy
but schomful dethe that men schud se.

Pilate was
summoned.

6684

When he to Rome was broght i-wys
the emperour with wonder tene
sayde for that he had done mys
wroken opou hym wold he bene,

He should
be punished
with a foul
death.

6688

fior he so foule Ihesu had slayne
no deth to hym might ordenyt he
so lodly, nys not forto layne,
as deseruet thenne had he.

6692

But when Pilate forthe was broght
in-to the emperoures sight,
A sotil sleght he had soght
As I to telle now haue i-tight.

Pilate
played a
trick :

6696

fior opou hym that cote he hade
that Ihesu bifore ou hym were,
the wiche Mary hys moder hym made,
and seemles was al weuen entere.

he wore
Jesus' seam-
less coat.

6700

When the emperour had a sight
ou Pilate so in that aray,
haue wille to harme hym he ne might,
but al his angur went away,

The em-
peror's
anger was
softened

[fol. 104 a.] 6704

And in his egh had al grace ;
ou this ther merueilet mony one
but ffrom hym when he passet was,
wode wrothe withe hym he was anone,

till Pilate
had gone
out.

6708

And swere his othe he schulde be dede,
made eft to calle hym hym byforne,
ou liue schuld he not be lede
his othe he has apertyly sworn.

The em-
peror in
wrath had
him recalled,

6712

6698 MS. *A second hym deleted before wold.*

Q 2

- but again
favoured
him,
But wen he was comen azayn
and the emperour seght hym,
of hys come he was fayne
And grawntet hym bothe lif and lym, 6716
- so that all
marvelled.
And saluet hym al louelily,
on whiche men merweilet mony one,
so did tho emperour witerly
how that his wrathe away was gone. 6720
- Veronica
said :
When he thus was seruit thrye,
come Veronica anone,
that Pilates sleight con wel aspye
on whiche ther was perceyuet none,* 6724
- 'Pilate is
tricking you
by wearing
Jesus' coat,
And sayd, 'sir keng, by hys coyntyse
3e bene bighilet sotly,
thys faste thefe that now her ys
weres one clothe vn-worthily, 6728
- 'He has that wede on hym i-wys
that wroght our lady swete Mary
to Ihesu my lord ful of blisse,
hyr sone that he so con destrye. 6732
- which
makes him
look pleas-
ing to us ;
'And whil he hit opou hym has,
this thef [p]of he vnworthi be,
in our egh he has that grace
that al thing likes 3ow that dos he. 6736
- strip the
coat from
him.'
'But wolde 3e spoile hym of that wede
by wiche that grace ys geten amys,
that grace schuld schamely from hym schede [fol. 104 b.]
and he be knewn as he is.' 6740
- Without the
coat Pilate
looked hate-
ful,
When the emp̃rouer herd this thing,
he maad to spoile hym hastily
and after come by-fore the keng,
thenne was he fully his enemy. 6744

6724 MS. was none perceyuet none.
margin.

6727 MS. now written in the

6736 MS. 3e (?) deleted after that.

Men tolden then the emperour
that merwailet meche in hys maner,
that Mary moder and frely flour
had wroght that wede that he so weȝ.

(Mary had
made that
coat.)

6748

Thenne comondet he in hy
to putte Pilate in presoun
til he had ordenit wittily
bi counsel his damnacioun,

Pilate was
put in
prison

6752

ffor by doom to hym ȝiuen was
most horrible dethe that might be,
therefore the emperour toke hym space
the worst to ordine, leue ȝe me. •

to await a
horrible
death,

6756

When Pilate herd hit schuld be so
that by no way ascape he might,
with his knif in prison tho
he slogh hym-selfe anone in hight.

He slew
himself with
a knife.

6760

When the emperour hym by-thoght
what dethe Pilate deghet on,
he sayd, 'for-sothe his dethe was noght
but clene azayne the kynde of mon.

The em-
peror said:
'That death
is wretched,

6764

'ffor that mon deghet wrecchedly
that slogh hym-self in that maner,
and sparet not hys one body
that kindly schuld be more deȝ.'

for it is
against
nature,

6768

Thenne teghet thay to hym a stone
that weyet mucche and wonderly,
and kesten into Tiber anone,
a reuer rennyng Rome by.

They cast
his body into
the Tiber.

6772

Anone as he in Tibur was,
deneles gedereden hym aboute
and raysede tempest in that place
that steret bothe stif and stoute,

[fol. 105 a.]

Devils
gathered
about him,
raised a
tempest,

6776

6751 MS. he written in margin.

6757 MS. do deleted after schuld.

6763 MS. o of noght inserted.

6772 MS. First e of reuer inserted.

- and bore
him up
and down,
night and
day.
- Now vp now doun the deueles hym baȝ,
7 openly þat meñ might se
day and night in foule maner,
that nyet was al that cite. 6780
- He was then
cast into the
Rhone,
- When men of Rome seggen this
that thay for hym might hawe no rest,
thay droghen hym anone i-wys,
and in-to Rone thay hym kest, 6784
- beside
Vienne,
- Bysyde Viegne that water ys,
ther thay hopet he schuld be lest,
and for thing he had done amys
to kest hym ther thay thocht hit best; 6788
- which was
supposed to
be the way
to hell.
- ffor tha haden this opinioun,
that Viegne was the way to helle;
and a place of malesoun
acording for hym ther forto dwelle. 6792
- Viegna, quasi via Iehenne, quia tunc erat locus male-
dictionis.*
- The same
uproar
resulted.
- But anoon as he was ther,
deuelis diden as bifore,
and al that cite conen fere
as Rome with mescheues, and wel more. 6796
- He was
taken to
Lausanne,
- When that men of that cite
seggen that vengauce was for hym,
thay beren hym thethen, leue ȝe me,
to cite of Losan vche lym, 6800
- where the
same dis-
turbance
arose.
- And ther thay buryet hy[s] body.
then ferden deueles as by-fore,
rayseden tempestes horibly,
that greut al that cite sore, 6804

v. 6778 MS. written in the margin. 6784 MS. Rone corrected from Rome. 6799 MS hym corrected from hyme. 6800 MS. Losan corrected from losans. 6803 MS. tempestes corrected from tempestes.

And beren hym thethen to a pitte,
ther hulles wer on vche syde,
of that scherwe so wer thay schutte
for ther he might best a-byde.

[fol. 105 b.]

They bore
him to a pit
among the
hills,

6808

And that place was out of the way
mony a myle from vche toun,
And yet arn deueles ther this day
to trouble men al rede boun,

where devils
still haunt
him,

6812

That nomon dar come to that place
for ferd of deueles fantasy,
suche his lif and endyng was
as I fynd in sum story.

and frighten
people away.

6816

De origine Iude traditoris Dei.

Nowe of bygynnyng of Iudas
and endyng eke 3e schun heȓ,
how he born and geten was,
as I haue red I sal ow leȓ.

Nota bene.*

The birth
and death of
Iudas
follows.

6820

In Ierusalem was wonyng
a mon heght Ruben, as rede I,
had a wyfe to his likyng,
Teborea callet was witterly.

In Jern-
salem lived
Reuben and
his wife
Tyborea.

6824

So hit bifel opon a night,
as thay bothe in bed lay,
thay dalten to-geder as was right
and afte slepeden bothe thay.

6828

Thenne was the wommon sore affright
for sweuenes that ho met er day,
and to hir husbont sone in hight
wat ho met ho con hym say.

One night
she told her
husband a
fearful
dream;

6832

6816 MS. a deleted after fynd.

6822 MS. amon.

* At left of the text.

6825 MS. anight.

- 'I dreamed I
had borne a
child to
destroy our
nation.' 'Methoght,' ho sayd, 'that I had born
a wikket child, for sothe i-wys,
thurgh wiche our nacioun suld be lorne,
for that chilt mucche schal do amys.' 6836
- He said an
evil spirit
had tempted
her; When he herd his wyf so telle,
he bad in hit haue no l[e]uyng,
and sayd sum wykket gost of helle
had temptet hir as in that thing. 6840
- she was sure
of the omen. and ho sayde sekerly not so, [fol. 106 a.]
but if that ho conseyuete hade,
that child suld be grete cause of wo,
and mucche moon ther-fore ho mad. 6844
- The birth of
a son fright-
ened both
father and
mother. So afte a sone this womon bere
that fered was fader and moder eke,
and in grete langour als thay wer
a gode conseile for to scke; 6848
- They dared
neither slay
him nor
nourish
him; ffor hor sone ther zif thay had slayne,
horible dede hit had ibene,
and forto noriche wer thay not fayne
a chylde to bryng hom alle in tene. 6852
- so they
exposed him
on the shore
in a basket But in a basket pryuely
thay putten thys boy when he was borne,
and on a warthe the water by
thay layden hym ther to be forlorne. 6856
- made of
rushes,
watertight. That ilke basket he was inne
of rusches made hit was i-wys
that no water might in wynne
of one hole, as a tale ys. 6860
- The child
was borne
to the Isle of
Scarioth and
named from
it. So with se-wawes broght was he
to an ile that Scarioth hight,
and after that ile, as rede we,
nomet he was and by right. 6864

6833 MS. i corrected from id.

6838 MS. louyng

6843 MS. ol deleted after grete.

So casuely to se the flode
the whene come to the water-syde,
and se waggyng ther ho stode
that basket, as ho con a-byde,

The queen
found the
basket.

6868

And made hir men goo after hit,
a knawe schylde thai fond ther-inne
thenne siket ho in hir wytte,
wischet that ho might suchon wynne,

She longed
for a child,

6872

for childe hir-selfe then had ho noon,
wherfore ho was ful miselyking,
and hit was fayr of blode and bone
that ho fond in that lepe lyng.

for she had
none of her
own.

[fol. 106 b.] 6876

Thenne the whene hir vmbethoght
by slegh way forto plesse the keng,
and that childe byfore hym broght,
sayd hyt was hires of hys getyng.

She told the
king it was
his child.

6880

The keng when he segh that sight,
supposet sothe that the whene sayde,
thenne was hys hert ful wonder light
and al hys loue upon his lady.

The king
was de-
lighted,

6884

So [in] al the reume grete word was
that the whene a sone had born,
and vche mon grete lykyng has
to se an ayre ther hom byforne.

and the
people re-
joiced at an
heir.

6888

So fel after a li[t]il space
the whene conceyuet of the keng
and bare a sone, none fayrer of face
ny of alle lymmes more likyng.

Soon the
queen bore
a son of her
own.

6892

When these childer waxen were
that thay couthen speke and go,
thay fughten ofte tyme in fere,
And Iudas dyd hym muche wo,

The children
quarrelled
and Judas
often hurt
the prince;

6896

6870 MS. aknawe schylde that ford.

6879 MS. ft deleted after childe.

6880 MS. be deleted before getyng.

6889 MS. liftil.

6891 MS. none deleted after sone.

6892 MS. of corrected from fof.

- the queen
was angry, And hys brother ofte to reme;
ther-of the wene was nothyng payde,
for in hyr hert ho couthe wel deme
hir sone was he not as men sayde. 6900
- and beat
Judas till
people
realized the
truth. And ofte tyme ho bete Iudas
and sparet hir one sone al-way,
that atte last knowen hit was
the verray sothe by suche afrage, 6904
- Judas slew
his brother, And that Iudas ther bifore
was founden the se-syde by.
thenne was Iudas schomet sore,
and slegh hys brother priuely, 6908
- and fled to
Pilates
court. And flagh away in-to Iudee,
when he had done felony.
to Pilates court sone come he, [fol. 107 a.]
and was receyuet hastyly; 6912
- Like will to
like, ffor ofte tyme a mon may se
and is vset communely,
thing that is like withe like wol be
and to hit coueite kyndely, 6916
- and Pilate
was pleased
with Judas, And for Iudas and Pilate als
of maneres weren wel acording,
screw to sc̄rew and fals to fals,
Iudas to Pilate was likyng. 6920
- who soon
became
steward of
his house. So in-with a littel space
that Iudas with hym was dwellyng,
most maister of his hous he was
and dispendour of al his thing. 6924
- Pilate
coveted
apples from
an orchard, So hit by-felle opon a day
Pilate in his palays stode
and loke[t] aboute hym vche way
on orchardes as hym thoght gode. 6928

6900 MS. henot.

6913 MS. amon.

6925 MS. aday.

6902 MS. *ab deleted before al way.*6922 MS. *Iudas repeated after with.*

Thenne was ther an orchard by
in wiche were appele grete plente,
and Pilate wilnet wonderly
to ete of hom that ther segh he.

6932

Thenne that orchard that thay wer inne
was Iudas fadur 3orde i-wys,
and of tho appul forto wynne
Iudas kest hym al amys.

which be-
longed to
Judas's
father,

6936

But that that 3orde hys faderes was
Iudas had thenne no knowing,
and Ruben hopet hys sone Iudas
had ben ded and noght lyuyng.

but each was
ignorant of
the other.

6940

So Iudas for to plesse Pilate
and to fulfil hys foule delite,
in-to that 3orde he tase his gate
forto gete Pilate of that fruyte.

Judas stole
in to get the
fruit.

6944

Wil that he was that fruyte geting
come Ruben, hys fader, segh hym there
of hys appeles fast eting,
and boun of hom away to bere,

[fol. 107 b.]

Reuben
found him,

6948

And chalanges Iudas of this thing
flor hys defaute hym for to fere;
so after chiding was feghting,
in wrathe th[a]y to-geder wer,

struggled
with him,

6952

So that, schortly for to say,
Iudas slogh Ruben with a stone,
and from that 3ort he tas the way
withe appele[s] to Pilate anone,

and was
slain.

6956

And told hym fully of thys caas,
suche a mon how he had slayn;
Pilate sayde syn hit so was,
that wrecchednesse wer gode to layn.

Pilate
wished to
conceal the
deed.

6960

6934 MS. r *deleted after fadur.*

6958 MS. amon.

6956 MS. appelet.

- The attend-
dants found
Reuben's
body Sone when hit drogh toward night
Ruben was soght witht his meisne,
thenne was he fouden sone in hight
lyyng dede vnder a tre, 6964
- and thought
he had had
an accident. And thay supposeden fullyly
on sodeyn dethe then dethet he,
for at hys de[3]t was nomon by
how he was slayne that might se. 6968
- Pilate gave
Judas Reu-
ben's goods
and wife. Thenne Pilate, that had ful power
to mare wodowos wher he wold,
Rubenes godes and wyf in fer
he 3af hom Iudas, be 3e bolde. 6972
- So Judas
slew his
father and
married his
mother. Thus Iudas has hys fadur slayne,
weddet hys one moder in hy,
so schope hyt for this schrewet swayne
on vche syde vn-happily. 6976
- Judas asked
the cause of
Tyborea's
grief. ffer after thys opon a day
Tyborea syket wonder sore,
and Iudas wilnet by alway
witte why ho syket and wher-fore. 6980
- 'My son was
drowned,' And ho sayde, 'sir, alas! alas!
[fol. 08 a.]
vnhappy wommon most am I,
for furst myne owen sone drowenet was
that I bar of my body, 6984
- and my hus-
band died a
sudden
death.' 'And sithen my husbonde in a caas
deghet I not how sodeynly,
wommon I hope more bowte grace
nys noon lyuyng witterly.' 6988
- Judas
realized the
truth, When thay had talket bothe in fere,
Iudas vnbythoght hym inwardly
and by the wordes that spoken were
knew hit wel and certaynely, 6992
- 6964 MS. atre. 6967 MS. dethet. 6977 MS. aday.
6988 MS. o deleted after nys.

Hys owen fader he had slayne
and weddit hys moder eke as so,
thenne wer thay nauther of hom fayne
but in grete sorow bothe two.

and both
were
grieved.

6996

And by grete excitacioun
of his moder, thenne went he
to Ihesu and asket remissioun
of his misdele, as reden we.

His mother
sent him to
Jesus for
forgiveness.

7000

3ette Crist for his grete trespas
made hym hys desciple tho,
and after he apostel was
and one of twelue about to go.

He became
one of the
apostles.

7004

And purueour in vche place
he sches Iudas ymonges mo,
but ay in his hert lafte a trace
of couetyse that dyd hym wo.

He was
appointed
steward, but
remained
ever covet-
ous.

7008

ffor purs-berer thenne was he,
and what-ser gyuen was to Ihesu
he receyuet hit, leue 3e me,
and stele ther-of as Crist wel knew.

He received
gifts made
to Christ
and stole of
them.

7012

So byfore Cristes passioun
when Magdaleyne Ihesu anont
withe riche vnement of renoun,
Iudas displesit with that poynt,

When Mag-
dalen an-
nointed
Jesus, Judas
said

[fol. 108 b.] 7016

And sayd that vnement was worthy
thre hu[n]dret penyes to be solde,
and so riche thyng to destruye
hym thoght hit euel done, be 3e bolde;

that it was
wrong to
destroy oint-
ment worth
300 pence;

7020

ffor in his hert he fully keste
to haue stolne the waleu of hyt,
ther-fore hym thoght that clene lest
ffor in hys purs hit was not putte.

for he had
wished to
steal the
value of it.

7024

7018 MS. hundret.

He sold
Jesus for 30
pence;

And that malice enduring,
to the Iewes he went in hy
and sold Ihesu our heuen keng
for thrette pe[ny]es by enuy.

7028

he had been
wont to steal
one tenth,

7 ffor he vset had by-fore
of Cristes gode the tethe to stele,
ther-fore hym greuet wonder sore
that he with hy[t] might not dele,

7032

and sold
Jesus for a
tenth of 300
pence.

And euen for als muche mony
as teithe of hit wold come to,
Ihesu Crist to hom sold he
for hym thoght hyt was forto do.

7036

This event
on Wednes-
day is the
reason for
our penance
on that day.

And this dede, as clerkes sayn,
was opoñ next Wednesday
by-fore that Ihesu suffert payne,
and is one gode skyl sothe to say

7040

Why Wednesday men done penance
more then other dayes by-fore,
for that day Iudas hade meschaunce
that greuet hym and soule sore.

7044

Judas
hanged him-
self in
despair.

ffor when he had his lord by-trayde
in wanhope he felle sone in hye,
to hong hym-self sone he assayet,
and had * no grace to aske mercy.

7048

Thus endit this ilk schrewe Iudas
and lyuet, as byfore sayde we,
as mon that hade no might ne grace
for his grate synne to sauēt be.

[fol. 109 a.]

7052

De resurrectione Christi.

Jesus' resur-
rection is
treated
under seven
heads.

Now ys gode sumwat to say
of Cristes resurection,
that rose from deth the thridde day
after he tholet hys passioun.

7056

7027 MS. h *deleted after* heuen.

7028 MS. forthrette peynes.

7029 MS. 7 *written in the margin.* 7032 MS. hym. 7038 MS. A *second*
next *deleted after* opon.

7045 MS. by trw *deleted after* lord.

7048 MS. had hade.

To seuen poyntes wel I may
haue consideracioun,
that I schal er I go away
ex[p]resly now to ow ex-poune.

7060

Circa ipsam resurrectionem septem sunt considerata.

Primo qualiter verum sit, quod tribus diebus 7
tribus noctibus in sepulcro iacuit 7 die tertia resurrexit.

Secundo quare non statim vt mortuus est, resurrexit, set
vsque in diem tercium expectauit. Tercio, qualiter re-
surrexit: Quarto quare resurrectionem suam accelerauit
nec vsque ad generalem resurrectionem distulit: Quinto,
propter quid resurrexit: Sexto, resurgens quotiens
apparuit: Septimo, quare sanctos patres, qui erant in
limbo, inde eduxit 7 quid ibi egit.

Primo quomodo tribus diebus 7 tribus noctibus iacuit
in sepulcro.

furst I may preue soth and verray
that thre dayes and thre night
in sepulcre Ihesu lay,
and the thrydde day roos with might,

(1) Jesus lay
in the tomb
three days
and three
nights,

7064

As Austyne beres good wytenesse;
thagh hit to be so wold not seme,
3e schun beleue that so hit was
in this maner, as I schal deme.

(though it
does not
seem so
long):

[fol. 109 b.] 7068

for 3e schun take the Gode Fryday
by the later ende of hit,
the Seterday al hole in fay,
that open is to monnes wytte,

the end of
Good Friday,
the whole of
Saturday,

7072

The thridde day by the furst party.
And thus thre dayes dede he lay,
and vchone of these thre say I
had his night by-for the day.

and the
beginning of
Sunday,
with the
nights pre-
ceding.

7076

for thenne by Bedus opinion
cours of nightes chaunget weȝ,
expresly as I schal expoune,
takes hede and 3e moun heȝ.

The course
of nights
was changed:

7080

since
Christ's pas-
sion the
night pre-
cedes the
day.

ffor by-fore Cristes passioun
the day went byfore the night,
and after his passioun, leue 3e moun,
the night by-fore goos by gode right.

7084

Adam fell
from light to
darkness,

And this skil may alegget be,
for when Adam by-gylet was,
in-to thesternesse felle he
ffrom the day of lyght and grace,

7088

and by
Christ's pain
rose from
the night of
sin to the
day of grace.

and after-ward by Cristes payne
and resurectioun, as I say,
from night to day he come a3ayne,
from gult to grace that lestes ay.

7092

*Circa secundum sciendum, est quod conueniens fuit, vt non
statim, quando mortuus fuit, Christus resurgeret set
vsque in diem tercium expectaret, propter quinque
rationes 7 prima hec est.*

(2) Jesus
waited till
the third
day for five
reasons.

As to the secund in fay,
why he ros not hastily,
but abode the thridde day,
ffyue skylles I fynd skylfully.

7096

The light of
his death
healed our
death of soul
and body;

The furst skil was in tokenyng
That light of his dethe helet tho
our double deth, by that doying,
of body and soule both two.

[fol. 110 a.]

Propter significacionem. 7100

hence the
day that he
lay in the
tomb signi-
fies

And ther-fore one day ful enter
and two nightes ded he lay,
that by that day in gode maner
skilfully vnderstonde I may

7104

the light
showed to
the fathers
in hell,

The light that by hys deth con schowe
to fadres that in helle wer,
that double deth welle conen knowe,
for bothe dethes thay suffert heȝ.

7108

7084 MS. resoun *deleted before right.*7105 MS. deth *corrected from degh.*

Then wer thay by hys dethe of light
ffrom bothe dethes of thesternesne
helet and restoret by right
to that lyue that ys endelesse.

which re-
stored them
to bliss.

7112

Secundo propter probationem.

The secunde cause wyterly
why Crist abode the thrydde day
was forto preue no fantasy
was in his werke but al werray,

He lay in
the tomb
three days
to show that
it was real
death,

7116

ffor right as two men other thre
moun ber wittenesse of that sothe ys,
so in thre dayes may preuet be
that was werray ded i-wys.

as two or
three wit-
nesses were
necessary
for proof.

7120

Tercio propter sue potestatis ostensionem.

The thrid cause was forto schowe
apertely what was his power,
and men the s[o]the mighten knowe
that he had told byfore here.

He lay in the
tomb three
days to show
his power,
for he had
said

7124

*Potestatem habeo ponendi animam meam 7 iterum
sumendi eam.*

He sayd byfore he had ful might
for to put hys sole away
and take hit efte aȝayne in hight,
As he did the thrid day.

that he had
power to put
his soul
away and to
take it up
again.

7128

Thenne had he resen up anone
when soule was gone from his body,
men schuld have leuet euerichone
hit had ben but a fantasy,

[fol. 110 b.]

If he had
risen imme-
diately after
his death,

7132

And that he was not werrayle dede,
but supposit by sorcery
that lyf had in hys body ben led
and he schewet other sotily.

men would
have said he
had not been
really dead;

7136

7115 MS. s of was marked for deletion.

7123 MS. sethe.

by lying
three days
in the tomb
he proved
that he
really died.

Ther-fore to preue that moñ might se
that he was fully ded i-wys,
he lay [in] sepulcre dayes thre
and ros the thrid day with grete blisse.

7140

Quarta propter restaurandorum purificationem.

He lay in the
tomb three
days to
indicate
three groupis
of people he
would help,

the furthe cause whi he wold not rise
er the thridde day comen wer,
was for to schow that al his
weren restoret in heuen and her,

7144

And that he wold thurght his aprise
puryfy suche as by prayer
and gode werkes werne ay wyse
to dred hym and be to hym dere.

7148

as Peter of
Ravenna
says :

As Petre Rauenne wel con say,
In Latyn as I shal specify,
And after in Englisch more verray
for lewet men that heȝ ben by :

7152

*Petrus Rauennas : Tres enim dies voluit esse sue sepulture,
que in celo sunt, restauraturus, que in terra, reparaturus,
7 que apud inferos, reparaturus.*

he would
restore man-
kind to
heaven,

Thre daies he sais that Crist wold be
In sepulcre lying as he was,
ffor into heuen restore wold he
monkynde, that gylt, to gete hom gras,

7156

teach men
on earth the
way to bliss,

And in erth repereile eke
thyng that mon-kynde did amys,
thurgh his deth pat was so meke
teche hom redy way to blis,

7160

and redeem
those who
had been in
hell.

And out of helle als to forby
tho pat long time þer hade bene,
therfore thre daies he wold so lye
til þes thre places weȝ ouer-sene.

[fol. 111 a.]

7164

7148 MS. e of dred inserted.

Quinto propter triplicis status iustorum representationem.

The fift cause may wel be this,
 qvy he abode with his risyng,
 to represent, nothing amys,
 the states of holi mennus lyuyng.

He lay in the
 tomb three
 days to
 represent
 the states of
 holy living;

7168

And this skil showes Gregory,
 that God tholet opon Friday,
 Seterday he in pes con ly,
 Sondag ros in body verray.

on Friday he
 suffered, on
 Saturday he
 lay in peace,
 on Sunday
 he arose;

7172

so this lif þat we ben inne
 to Friday wel may liknet be,
 for wo ne trauail neuer wil blyñ
 qvil þat in þis wold ben we.

our life of
 woe is
 Friday,

7176

But Seterday, riȝt as Ihesu
 lay in sepulcre rest takyng,
 so shal we alle that ben trewe
 And of clene lif heȝ lyuyng,

our rest in
 the grave is
 Saturday,

7180

Gost 7 flesch in rest lye
 from bodily deth to domus-day,
 therfore Seterday skilfully
 to that time likken I may.

7184

The Sondag Crist ros skilfully
 In body 7 saule both in feȝ,
 so shyn we alle, as leue I,
 rise from deth thurȝe his powerȝ.

our resur-
 rection to
 everlasting
 bliss is
 Sunday.

7188

And body 7 saule to-gedir be
 clarifiet from alle trespas,
 And then fulle ioy bout sorowe se,
 qvich ioy shal neuer from vs pas.

7192

Ther-fore by skil to represent
 wo on Fryday, as saide we,
 rest on Setterday, as I kent,
 ioy on Sonneday ful to be,

[fol. 111 b.]

So these
 three days
 represent
 woe, rest,
 and joy for
 men.

7196

To this lif we bene inne lent
and after this lif to leue in lee
til the day of iuggement,
I likken wel these dayes thre.

7200

*Circa tercium qualiter resurrexit. Nota quod resurrexit
potenter, feliciter, utiliter, mirabiliter 7 veraciter.*

(3) As to
how Jesus
rose,

Now is to wytte wyterly
the thrid poynt I speke of her,
as I haue lornit, telle wol I
how he ros and what maner.

7204

he rose
mightily,
blessedly,
wonderfully,
and truly.

He roos, I may say, mightily,
and blessetly thenne he hym ber,
profitable, and wonderly,
and sothely, as I schal ow ler.

7208

That he rose
mightily
John wit-
nesses:

That he roos mightily i-wys
witnessse Iohan the ewangiliste,
that in his gospel writes this,
that Crist sayd, as he herd and wiste:

7212

*Iohannes ix^o: Potestatem habeo ponendi animam meam
et iterum sumendi eam. Et iterum: Soluite templum
hoc 7 in tribus diebus reedificabo illud.*

'I have
power to
leave my
soul and
take it
again.'

He sayde, 'I haue a ful power
to leue my saule and take azayn,'
and that was sene fully her
when that he ros with soiche a mayn.

7216

The Jews
were con-
fused by a
word of his:

Also the Iewes weren wel blent
withe a word that he con say,
the whiche he speke in one entent,
another vnderstoden thay.

7220

he bade
destroy the
temple, and
he would
build it in
three days;

ffor the temple he bad destruye,
and he wold after in dayes thre
hit azayn wel edifye
that alle men schuld sothely ce.

[fol. 112 a.]

7224

7198 MS. lee corrected from slee.

* MS. reads in for t.

7219 MS. whiche corrected from wichiche.

Ther wer the Lewes sotily
bigilet in that worde that sayde he,
for he spake of his owen body
that verray temple migh callet be ;

he spoke of
his own
body,

7228

And thay supposit alle amys
that of a temple spoken he had,
but zette his worde, forsothe i-wys,
At his vp-rising sothe he made.

and they
thought he
meant a
temple.

7232

Secundo surrexit f[elic]iter, quia de-posita omni miseria.*

Also Crist o-ros blessetly,
for he wayuet al wretchednesse
at hys rising, as preue may I
by Iohanes gospel her expresse.

He rose
blessetly,

7236

*Iohannis xxv^o: Postquam autem resurrexero, precedam vos
in Galeleam. Gallelea enim interpretatur trans-
migracio.*

For Crist sayd when he risen wer
he wold go into Galile,
that betokenes, 3e moun ler,
twynnyng-away as then dld he.

for he said
that he
would go to
Galilee,
which means
separation

7240

fior Crist twynned fro wretchednesse
at his rising to go to blisse,
from corrupcioun to clannesse ;
from wordely wo to wel i-wis.

from wretch-
edness, cor-
ruption, and
worldly woe.

7244

Tertio resurrexit utiliter, quia capta preda.

the thridde manere of his rising
was profitable, that nys no nay,
7 that preues his owen doying
and wordus that him-self con say.

He rose
profitably.
for he said :

7248

*Iohannis xij: Cum exaltatus fuero, a terra omnia traham
ad me ipsum.*

'when I am hauset,' as says he,
'from the erthe gostely that day,
all thing I wil dragh with me
and how, expressly I wol say.'

'When I am
raised from
earth I will
draw all
things with
me ;

[fol. 112 b.]

7252

7230 MS. atemple.

* faciliter.

that is,
when his
soul went
from the
body, he
would draw
his men
from hell,

That is as mych to vnderstond,
when his saule from body went,
to drawe from helle wold he not wond
his men that in that place were lent.

7256

Jeremiah
says that as
a lion he
took prey.

7 that dede profitable was,
for ther as lyon he toke pray,
as Ieremie gode mynd mas
by proficie, as I shal say.

7260

*Ieremie iij^o : Ascendit leo de cubili suo et predo gentium *
se leuauit.*

The proficie likenes Ihesu here
to a lyon helpyng men,
7 sais to take pray with powere
the lyon rose out of his denne.

7264

*Quarto resurrexit mirabiliter, quia remanente clauso
sepulcro.*

He rose
wonderfully,
for the
sepulchre
was closed,

The furthe maner wonderful was,
when he from dethe to lyue rose,
for bodely out of that place
he went, 7 sepulcours fully close.

7268

as his
mother's
womb was
closed at his
birth.

For ryzt as he went clos body
out of his modur womb i-wys,
so close sepulcours sicurly
he went out of, 3e leue wel this.

7272

A story tells
of a monk in
Rome,

We reden a tale wel acording
in the storys writen expresse
to this mater, as I shal myng,
that in Rome a monk ther was

Narracio ut in historiis.

7276

who won-
dered how
Christ could
come out of
a closed
sepulchre.

in sain Laurence abbay dwellyng
outwith the walles of that cite,
that wondert on Cristes vp-rising
clos sepulcours, how hit myzt be.

[fol. 113 a.]

7280

7253 MS. asmych.

* MS. gentium corrected from gensium.

And as he meruailet so onð hit,
his girdil fel from him away
no thing brokenn ne vnknyt
But hole bifore him ther hit lay.

This monk's
girdle fell
from him
unbroken,

7284

Thað spake a voice to him onð hiȝt,
and said, 'Crist myȝt in that manere
for to passe out be so slegȝ
Clos sepulcours thurgh his powere.'

and a voice
said:
'Christ
might go
out in like
manner.'

7288

Riȝt as his girdel that was teghet
ffrom him holly went,
so myȝt Crist his sepulcours feȝhet
passe out thurgh myȝt most excellent.

7292

*Quinto resurrexit veraciter, quia in corpore vero et
proprio.*

The fyft maner that rose he
was sothely, as I ere conð say,
in that self body, leue ȝe me,
that degȝet before onð Gode Friday.

He rose
truly in the
same body
that died.

7296

That this is sothȝ ȝe shin wele se,
in six maners as preue I may
by ful gode autorite,
and that his risyng was verray.

Six proofs
of this are

7300

Furst by gode angel that wol not lye,
sithen by diuerse aperyng
to his discipuls bodyly
that wittenessenð hit no lesyng,

the angel,
Christ's
diverse ap-
pearances,

7304

The thrid preuet apertely
by his eting 7 drynkyng
that hit was by no sorcery
ne deceyt in that doying.

his eating
and drink-
ing,

7308

The furth maner by felyng was
And hondelyng of his woundes wide,
And that witnes saynt Thomas
that put his honde into his side,

[fol. 113 b.]

the touching
of his
wounds as
Thomas
witnesses,

7312

7285 MS. 7 said *deleted* after voice.

- And therby mon may ful wel se
that he ros in that selue body
that deȝet bifore on rode tre
And born was of a virgyn Mary. 7316
- the drops
running
down his
side at the
passion The fifte by dropes rennyng doun
on iche side, as wel was sene,
that he hade in his passioun,
As shewiden after al by-dene; 7320
- and visible
in his risen
body, As rede þe dropes weȝ rennyng
quēn he was risen þe thrid day
As thai weȝ at his gost endyng
that preuet he was in flesch verray. 7324
- and his
entrance to
his people
when the
gates were
closed, The sixt scowyng sothely was
when that he geet a large entre
stoken ȝates in-to that place
ther-as to-geder were his meisne, 7328
- this flesh
was glorified And that point preuet apertely
that glorifiet thenne roos he
in puret flesche so fullyly
that might no way appairet be, 7332
- as ours will
be at the
Day of
Judgement). And in suche flesche, as leuē I,
at domesday alle rise schun we
that worthy ben to haue mercy
and worldely folyes wel conen fle. 7336
- He rose for
eternity; as
Paul says,
he will reign
for ever. The seuent point wel preues her
Paulus epistel apertely,
that he wol neuer bye vs so dere
ny degh, saue regne ay noght dedly. 7340
- Ad Romanos ij^o: Christus resurgens ex mortuis iam non
moritur, mors illi ultra non daminabitur.*
De sancto Dionisi. [fol. 114 a.]
- St. Denis in
a letter tells
this tale: Neuer-the-latter sayn Denys
in a pistel that sent he
to Themople holy men and wyse
Reherces this tale that ȝe schun se: 7344
- 7326 MS. alarge. 7328 MS. i of meisne inserted.
7344 MS. s deleted after that.

That aftur Cristes ascensioun
A holy man that Carpus hight
lyuet in grete deuocioun,
to whiche Crist spake on a nyzt,

after the
ascension
Christ told
a holy man,
Carpus,

7348

And saide he was zette redy
to suffer deth for monnes hele,
and hym-self told' expressely,
The whiche wol I nozt concele.

that he was
still ready to
suffer death
for man's
good.

7352

Carpus that ilk holi mon
told saynt Denys what he segh,
and [I] wol telle so as I con
what seght he segh in heuen on hegh.

Carpus told
St. Denis his
vision :

7356

Hit felle ther Carpus was wonyng
A paynym turnet hade sotily
A Cristen mon from gode leuyng
to leue opon fals mavmetrye,

A pagan
had turned
a Christian
to unbelief,

7360

And when Carpus herd of this thing
in hert he hade ful grete any,
and by-cause of that turnyng
in greete sekenesse he felle ther-by.

and Carpus
was so
grieved that
he fell sick.

7364

We reden that mon so holy was,
As says Denys in his lessoun,
that euer when he song his masse
from heuen he hade sum visioun,

He always
had a vision
when he
sang mass.

7368

So alle tymes he con praye
for these two men that cumbert wer,
and ones in bedde as he laye
bifelle this caas that ze schun her.

As he lay in
bed praying
for these
two men a
vision came :

[fol. 114 b.] 7372

Hym thocht so he legh, sodenly
the hous departet ewen in two,
and a fuyr grete and horribly
schowet* euen a-boue hym tho.

the house
divided and
a great fire
appeared
above him ;

7376

7376 MS. scho went.

- he saw the
heavens
open and
Jesus sitting
with his
angels ;
- Thenne loket he vp and heuen segh he
alle open, and Ihesu syttyng
whit aungels in his deite
Alle abowte that euen kyng. 7380
- the two
men stood
crying
before the
fire ;
- Then the two men ful ruthfully
weſ befor that fuyr stondyng,
for ferd of payne so negh hom bye
all way cryyng and wakyng. 7384
- serpents
from the fire
threatened
them.
- Out of that fuyr fast conen flye
grete nedderis bright chynynge,
in and out ful horribly,
and tho two men fast manassing. 7388
- Carpus
rejoiced,
- When that Carpus segh this case
he hade so grete delite ther-inne,
that of sight in other place
he hade no mynd opoñ to mynne, 7392
- and wished
them cast
into the fire
for their
sins.
- For alle his wille fulle was
that thay weſ chaysteset for hor synne,
and fayn he wold for hor trespas
thai hade bien cast that fuyr withynne. 7396
- Christ came
down from
his throne
to pardon
them,
- Thenne as he loket to heuen blis,
he segh Crist oñ hom hade mercy,
and from the heghest trone i-wys
went doun wit Aungels ioyfullye, 7400
- and said :
- And forȝaf hom hor doynge mysse. [fol. 115 a.]
thenne to th[i]s holy m[o]n in hye
Crist spake that heſ wreten his,
in Englisce as declaſ wol I : 7404
- Manu extenta percute contra me de celo, Paratus sum
pro hominibus saluandis pati.*
- 'Smite after
me, for I
am still
ready to
save men
even by my
death,
- 'Putte furthe thi honde,' sayde Crist tho,
'And smyte aftuſ me in hye,
for ȝette to saue mon-kynd of wo
Eft to deth I am redy. 7408

7386 MS. i of nedderis inserted.

7402 MS. thes holy men.

'And alle for loue I haue to moū
so loth me weſ thai weſ for-lorn,
but ȝette bees not to bold' theroū
to synne, as these men dedyn beforū.'

so loath am
I for their
destruction;
but be not
too bold in
sin.'

7412

And cause why this tale told' is,
ys for that worde that Crist saide heſ,
that for to brynḡ moū-kynde to blisse
he wold' eft degh to make hom dere.

This story is
told for the
last speech
of Christ.

7416

Circa quantum, quare non expectauit cum aliis resur-
gere, quando fiet generalis resurrectio.

As to the furthe poynt, is to know
A whi Crist abode not for to rise
at domesday, when alle schun showe
whiche weſ wrongwis, wheche weſ wise.

(4) As to
why Christ
rose before
the general
resurrec-
tion,

7420

*Primo propter corporis dignitatem.**

[And for thre causes, ȝe shul se,]
tary his risinḡ wold' he noȝt
the fur[s]te, be-cause of dignite
of his body that vs for-boght.

the first
reason is for
the dignity
of his body;

7424

for sithen that hit in godhede was
wit moū-hede maynet thurgh his mercy,
hit wold' not seme, as in that caas,
vnder vrthe so long to lye.

as it was
part god-
head it
ought not
to lie so long
in earth;

[fol. 115 b.] 7428

Therfor the Sauter spekes oright
acordynḡ to this ilk mater,
and sais that holy body so bright
Schaſ no corrupcioun com neſ,

hence the
Psalter says
that his
body shall
have no
corruption.

7432

Psalmus: Non dabis secundum tuum videre corrupcionem
corpus deificatum.

Secundo fidei firmitatem.

The secounde cause, to mende the faye,
for hade [he] not risen in dayes three,
no moū hade leuet hym god werray,
But falsehede aſt thing that dyd he.

Christ rose
before the
general
resurrec-
tion to
strengthen
the faith,

7436

* MS. dignitātatem; *Latin in margin.*

7421 *supplied from Addit. 68668.*

7422 MS. the furthe be *deleted after* noȝt.

7423 MS. *reads* furthe *for* furate.

7430 MS. mater^b ilk^a. 7433 MS. *Above* mende *is written ferme.*

for none of the disciples, except Our Lady, believed till after the resurrection; as Paul says,

and that was sene apertely
in his disciples euerichone,
for saue onely in oure ladye
Sad beleue was in neuer one.

7440

but when thai knwen he risen was,
thenne be-leuet thai fullilly,
as Paules epistel mynde maas.
as and in Latyn wol chewe I:

7444

Ad Corintheos xv: Si Christus non resurrexit, vana est fides nostra.

If Christ had not risen, all our faith would be vain.

But 3if that Crist hade risen i-wisse,
As Paule sais in Latyn here,
alle ouȝt faith hade ferd on mysse
n[o]ght hade bien leuet that he couth leȝ.

7448

Tercio propter nostre resurrectionis exemplari[ta]tem.

Christ rose before the general resurrection for our example:

the thridde cause was this in say,
vs to take ensavmpel bye
that we schun rise the last daye
right as he did thurgh his mercy.

7452

without that we should not believe that we shall rise again after death,

for nad he resen as he did tho,
no mon wold haue leuet on right
when gost hade [gone] ouȝt body fro,
that euer hit schulde theder eft light.

[fol. 116 a.]

7456

Paul witnesseth that like Christ we shall rise the last day.

therfor Paule beres witnessse,
in Latyn as I schal sone saye,
that right as Crist vp-risen was,
so schuld we rise the last daye.

7460

Si Christus 7 nos resurgemus.

Circa quintum propter quid resurrexit. nota.

(5) As to why he rose, there are four reasons.

The fift cause princypally
T wherfor he rose wit shal 3e,
for iiij thinges nedefully
he rose, as 3e schun sone se.

7464

7440 MS. neuerone.

7444 MS. chewe I in different ink.

7462 MS. 3e shal heȝ; 3e inserted, heȝ in different ink.

for furst his resurrection
was cause of treuth a[n]d rightwisnesse
to synneful men, 3e leuen moun,
the whiche the deule broght in distresse.

His resur-
rection is
the cause of
righteous-
ness to
sinners;

7468

and therto Paule acordes oright,
and says he slayn was for ouȝ synne,
but he rose the thriddle night
by right azayne vs for-to wyne.

he was slain
for our sin,
but rose to
save us.

7472

*Ad Romanos iiij^o: Traditus est propter delicta nostra
7 resurrexit propter iustificationem nostram.*

his resurection eke also
taght vs to leue a nwe leuyng,
and oure maneres chaunget tho
from euel to gode in mony thing,

His resur-
rection
taught us
new life
and new
manners;

7476

as the Apostel telles expresse,
'Right as Crist rose to blisse,
so to nwe lif of all godenes
he wilnes [vs] for to walk i-wisse.'

'He wills us
to rise to the
new life of
goodness.'

[fol. 116 b.] 7480

Ad Romanos vj^o: Sicut Christus resurrexit a mortuis per
gloriam patris, ita nos in nouitate vite ambulemus.*

also his ressurection
Engendres hope of forȝeu[n]es,
and of soule saluacioun
in that ioy that is endles.

His resur-
rection
gives hope
of salvation,

7484

Therto acordes Petre here
in A pistel that he sent,
the Latyn furste I schal ow leȝ,
and Englise thenne, in myn entent.

as Peter's
epistle wit-
nesses:

7488

*Petri secundo: Qui propter magnam manum suam
regenerauerunt nos in spem vite per resurrectionem.*

'God thurgh his mercy that alle may,
Engendret vs at his rising
To hope of lif that lastes aye,
and blisse that neuer schal haue endyng.'

'At his
rising God
gave us hope
of everlasting
bliss.'

7492

7466 MS. rightwisnesse corrected from rightwisse.

7474 MS. anwe.

* MS. amortuis.

7486 MS. Apistel.

His resur-
rection is
evidence
that both
body and
soul shall
rise.

his resurectioun eke also
ys euidence to moñ verray
That body and saule both two,
mon-kynde sal rise the last day,

7496

By man
came death,
and the dead
shall rise
through
him.

For, as the Apostel spekes heȝ,
by moñ come deth to at his kynde,
and dede schul rise whitouten weȝ
thurgh him bodely, as I finde.

7500

*Ad Corintheos xv^o: Christus resurrexit a mortuis primicie
dormiencium, quoniam quidem per hominem mors 7
per hominem resurrectio mortuorum.*

Four pre-
rogatives of
Jesus

Now fouȝ prerogatyues heȝ
I wil reherce las 7 more,
Acordyng to tho fouȝ in feȝ
that I saide riȝt now bifore,

7504

are peculiar
to him in
his resur-
rection :

that Ihesu hade 7 neuer non mo,
ny none miȝt haue, by gode resoun,
saue onely he hade hym-self tho
At his resurrectioun.

[fol. 117 a.]

7508

he lay in the
tomb only
three days ;

The first is pat þe last day
from deth to lyue rise shyn we,
but Ihesu in sepulcre lay
no bot only daies thre.

7512

he rose
wholly by
his own
power ;

That oper prerogatif is this,
that he ros by his owen power,
but ȝif þat we shyn rise I-wys,
his miȝt most help in al maner.

7516

his flesh
might not
rot ;

The thridde is þat ouȝ flesch shal fall
In-to povder eȝ ouȝ risyng,
but his þat deȝet for vs alle
may not roote for no thing.

7520

7495 MS. *After* body, bothe *is* underlined for deletion.

The furth poynt is, in gode fay,
that his resurrectioun
dos comfort, þat we leue may
by hit ouȝt saule saluacioun,

and his
resurrection
will help us
to rise.

7524

And that we shyn þe last day,
queñ he to deme vs all is boun,
thurȝe hym rise in flesch verray,
for thurȝe ouȝt owen miȝt we ne moun.

7528

*Circa sextum quociens apparuit.**

As to þe sixt poynt sikerly,
how oft he shewid hym, I wil say
fue sith fully, as rede I,
he apperide the first day.

(6) As to
Jesus' ap-
pearances,
five were on
Easter Day

7532

And fyue sith after witerly,
As I shal telle er I go way,
so that ten sith truly
he shewide hym, that nys no nay.

and five
later.

7536

first he apperide, as sais sayn Ion
And Mathew also beris witnes,
bifore his brether euerychone,
to Mavdelayn that synful wes:

He appeared
to Magda-
len,

7540

Surgens Ihesus mane prima sabbati apparuit primo
Marie Magdalene.† *Marcus ultimo.*

Tipum gerit penitencium.

And ho beris liknes be ouȝt lore
of synful men now heȝ lyuyng,
that sȝn forsaken 7 wil no more,
to showe thai shyn haue forȝuyng.

[fol. 117 b.]

who typifies
repentant
sinners.

7544

I fynde that Crist wold first apper
for fyue causes to Mavdelayn,
the first is for ho louede enter,
neuer non more, ys not to layn;

Apparuit Ihesus
Marie Magdalene.‡

He appeared
to her first
because she
loved ten-
derly,

7548

* Latin written in the margin. † MS. de deleted after Magdalene.

‡ Latin written at left of text.

as Luke
witnesses;

And therof Luke beris witnes
of mony synnes ho hade mercy,
And of Ihesu forȝifnes,
by cause ho lufd so tenderly.

755¹

Dimissa sunt ei peccata multa, quoniam dilexit multum.
Lucas vij^o.

because he
came to save
sinners; as
he himself
said;

The secunde cause wel preue I may
bi his owen word, as reden we,
fforto showe in dede verray
for sȳnful men þat deȝet he.

755⁶

Non veni vocare iustos set peccatores. Matheus ix^o.

because
common
women who
repent sur-
pass wise
men in
heaven;

The thrid cause was wyterly,
for comune wymmen, Crist sais heȝ,
that menden hom 7 han mercy
passen wise men, bout weȝ,

756⁰

In heuen 7 in þat endles blis
qveñ thai ben clanset of hor sȳn,
sayn Mathew witnes beres of this,
In Latyn as I shal ȝou mȳn:

756⁴

*Amen dico vobis . quia publicani 7 peccatores 7 meretrices
precedent sapientes in regno celorum.* Matheus xi^o.

because
since Eve
brought
death into
the world,

the f[ifte] cause skilful was,
Sithen wommon was a messageȝ
forto bryng deth on plas,
As Eue did in foul maneȝ,

756⁸

another
woman
should bring
comfort by
telling of
his rising;

An-other woman ful of grace,
as Mare Maudelayn was heȝ,
Schulde comford careful in this case
to telle his rising to his deȝ.

757¹

and because
Christ would
have plenti-
ful grace
where sin
had been,

the furthe hit was i-wis
that God wold grace weȝ theȝ plente,
as synne hade bien and doynȝ mysse,
therfore to hiȝ aperet he.

[fol. 118 a.]

757⁶

7565 MS. furth.

Herto acordes Paule oright,
and says ther gult hade greuet soȝ,
grace was grete and was vngright
ther-as fulthe hade bien before.

as Paul says

7580

Ad Romanos vº: Vbi habundauit delictum, superabun-
dauit 7 gracia.

the secounde tyme aperet he
To two Maries hom comynȝ,
That at the sepulcre * hym to se
haden bien whit soȝ sykingȝ.

He appeared
next to two
Maries at
the tomb,

7584

But when thai misset hym, leue ȝe me,
thai wenten Azayn bothe remymȝ;
then saide Ihesu wit hert fre,
'Al hail,' to hom Azayn turnynȝ.

and said :
'All hail.'

7588

Then weren hor hertes ful of blis,
and touchet his fete deuoutely,
ther Mardelayn befoȝ i-wys
touchet hym noght, as wel rede I.

They re-
joiced and
touched his
feet.

7592

And these wymmen, as clerkes sayn,
tokenen mekenysse, leue ȝe maye,
for wemen fallen wel to be bayn
as God ordaynet, to monnes paye.

These
women
typify obe-
dience, for
women
should be
obedient to
man's
pleasure.

7596

The thridde tyme he con appere
to Petre, but when knowen not we,
and holi chirche als his in were
in what place aperet he.

He appeared
to Peter at
an unknown
time and
place,

7600

But hit might wele falle i-wis
whenne he tournet wit Ioȝn Azayn,
as clerkes opinioun fulle his,
from the sepulcre, as thai sayn.

perhaps
when Peter
turned with
John from
the tomb,

[fol. 118 b.] 7604

Petre twinned ther from Iohan
and turnet by another way,
thenne aperet Ih[esu] anone
to Petre as moȝn, leue ȝe may.

and left
John ;

7608

7583 MS. seepulcre.

7588 MS. Alhail.

7607 MS. reads Ioȝn for Ihu.

Peter typi-
fies those
ready to
hear the
heavenly
king.

Therfor Petre wel may beþ
liknesse of hom that woln be
buxum heuen keng to heþ,
for that wertu fulle hade he.

7612

He appeared
to his dis-
ciples going
to Emmaus ;

The feurthe apering was aftre noon
to his disciples sor mournynþ,
toward Enaus when he come sone
To comfort hom in hor goynþ.

7616

they typify
those who
live in
voluntary
poverty,

And tho disciples moun signifie
Suche as willeful pouert han,
and woln fulfille mekely
His worde and hold that thai han tane;

7620

for God
bids us sell
our goods
and give to
the poor.

For God biddes selle that þou has
and giffe to poþ men wit gode wille,
then his disciple t[he] he maas,
þif thou that biddynþ wolt fulfille.

7624

Wade 7 vende omnia, que habes 7 da pauperibus.

He appeared
to his dis-
ciples as
John tells;

the fift tyme, in gode fay,
to his disciples aperet he
whenne thai weþ to-þedur that daye,
in Iohannes gospel as þou may se.

Iohannes xxvº. 7628

this typifies
religious
men who
have the
gates of
their senses

And that betokenes, clerkes sayn,
Religiose mennes lif on right
wit 3ates stoken, as wol do gayn,
of hor fyue wittes day 7 night.

7632

These five
appearances
on Easter
Day

And thus Ihesu these tymes fyue
Schewet hym that ilk day
that he rose from deth to lyue,
And aftur a four, as I schal say.

[fol. 119 a.] 7636

are repre-
sented by
the priest's
five turnings
towards the
people in
the mass,

But these fyue showynges heþ
Representes a prest i-wys
that in Lis masse in gode maneþ
Fyue sythe hym turnes, as vset ys,

7640

7623 MS. reads disciples touthe mas.

7630 MS. l deleted before mennes.

to the pepul that thai moun se
his viceage and sum-what saynȝ,
but at the thridde tyme noght says [he]
That comes to hor heȝ ny heringȝ;

saying some-
thing all but
the third
time,

7644

and that betokenes trwly
the thridde shoyng Petre [to],
that was done al priueli,
therfor the preest ay so con do;

for the third
appearance
was in secret
to Peter;

7648

ffor holychirche fulle bileue has
that to Petre aperet he,
but what tyme 7 in what place
is not wel knowen leue 3e me.

the Church
believes in
this appear-
ance though
the time and
place are
unknown.

7652

The sixte sithe on the heght daye
Apperet Ihesu to hom vchone,
Thomas wit hom and not awaye,
the 3ates alle stoken of that wone;

He appeared
on the
eighth day
to the disci-
ples includ-
ing Thomas,

7656

For Thomas hade saide before
he cold not leue in no maner,
til he hade sene his wondes soȝ
and selet hom to witte hit so weȝ.

who would
not believe
without
proof;

7660

Iohannes xx^o : Cum esset sero die illo.

and this shoyng to sayn Thomas
betokenes men myssebeleuyngȝ
and dredyngȝ right as * Thomas
The faithe that Crist in vrthe con bringȝ.

this appear-
ance typifies
doubters.

Significauit esitan-
[tes] in fide.

7664

the seuent sithe, sothe for to say,
to his disciples apparet he
as thai weren fysshingȝ, in gode fay,
by Iohanes † gospel know may we.

He appeared
to the dis-
ciples as
they were
fishing;

[fol. 119 b.]

7668

Iohannis vltimo.

And that showyngȝ he showet hym then
prechours wel may signifie,
For thai bien fisshers made of men,
to heuen thurgh hom that pai moun lie.

this typifies
preachers,
fishers of
men.

7672

7654 MS. hym.

7663 MS. as repeated.

7668 MS. Iohannes.

- He appeared to his brethren on Mt. Tabor; The heght sithe he showde hym tho,
as Matheu sais, in brether sight
apon a hulle ther he con go,
The whiche hulle that Tabor bight. *Mathei vltimo. 7676*
- this bo- tokens men of contem- plative life, And that [b]e-tokenes trewly
Men in grete contemplacioun,
that [han] hor mynde assiduelly
on dedes of deuocioun. *7680*
- for it was the hill of the trans- figuration. For on that hulle, as reden we,
transfiguret was God almight,
as in the gospel mon may se
wo-seuer wil rede aft on right. *7684*
- He appeared on Ascension Day at supper; the nient sithe was, in gode fay,
at a soper-place as thai were
opon the assencioun daye,
When [he] repreuet in gode maner *7688*
- and re- proved them for unbelief and hard- heartedness; ho[r] mishileue and hard hert also
[pat pey hadden to leue aright,
For ay pey hoped sum-what fals]
that apertely seggen in sight, *7692*
- this typifies sinful men saved at last by grace. And shewyng of [him] tho
Synful men may signifie,
[pat at the laste God castep from wo]
And bringes hom to his mercy. *Marci vltimo. 7696*
- He appeared when he ascended from Mt. Olivet; the tente sithe that aperet he
and the last, I ow * behete,
was that day he to heuen con fle
in the mounte of Oliuete. *Luce vltimo. 7700*
- the disciples there typify men who love God. Whiche disciples ther beyng
Signifien men ful of mercy,
And louyng Godde in alle thing,
ffor no nede dredyng ne any. *[fol. 120 a.] 7704*

7677 MS. he tokenes.

7689 MS. reads hoc for hor.

vv. 7690-1, 7695 lacking in MS., are supplied from Add. 38666.

7698 MS. ow repeated.

and from that place to heuen blisse
he stegh fro hom ful myghfulli,
whiche blisse let vs not misse
That al this did as told haue I.

7708

thre other shoynges wel [I] finde
that fallen opoñ Astur-day,
that I schal telle wil I haue mynde,
but in no gospel sette bien thai.

Three other
appearances
on Easter
Day are not
mentioned
in the
Gospel.

7712

The first shoynge* of hym wasse
to the lasse Iame i-wisse,
as his legent mynde maas
and Ierom witenesse hit so is.

He appeared
to James the
Less.

7716

And Iesephus witenesses [ek]e also
oñ Gode Friday when Crist was deed,
Iames made a uow † tho
That he wold neuer ete no brede

On Good
Friday
James
vowed he
would not
eat

7720

Til his lord Crist risen weþ
from deth wit ful might,
whiche auow trwly enter
He held til then as he hade hight.

till Christ
was risen.

7724

But thenne opoñ the thridde day
Crist aperet to hym in sight,
And spake to hom pat seruēt hym ay,
A borde 7 brede that pai shuld dize.

The third
day Christ
appeared,

7728

Quen borde was sett 7 brede per-on,
Crist blesside pat brede deuoutly,
And toke hit Iame to bite opoñ,
And saide pat now reherce wil I:

blessed
bread, and
gave it to
James,
saying:

7732

'Rise vp brother,' he saide onon,
'And ete to comfort þe per-by,
for Ihesu Crist both god 7 mon
Is risen 7 heþ is neghe þe by.'

'Rise and
eat, for
Jesus is
risen and
here.'

7736

7717 MS. reads we for eke.

7719 MS. a uow a uowe.

7721 MS. risen inserted.

- He appeared
to Joseph of
Arimathea
as the
Gospel of
Nicodemus
tells. Anoper time apperit he
to Ioseph Abaramathy,
As apertly mon may se
In Nichodemus euangely. [fol. 120 b.] 7740
- When the
Jews saw
that Ioseph
wanted to
bury Jesus ffor queñ þe Iewis sezen þis,
that Ioseph for Ihesu con pray,
his body dede 7 ful of blis
In sepulcre forto lay, 7744
- and that
Pilato
allowed it,
they were
wroth, And Pilate grauntide hade so hym,
And Ioseph Ihesu honouret hade,
the Iewes wexen wonder grym
And mych mournyng made; 7748
- and put
Ioseph in
prison, And token Ioseph priuely,
In-to a prison thai hym pytt,
with lokkes 7 barres bisily
the dores pai steken 7 fast shytt, 7752
- thinking to
slay him.
He was
delivered by
Christ, And thoȝten after þe sabot day
to sle hym for that ilk dede,
but Crist delyueret hym away,
As ȝe shul heȝ qvo-so wol hede. 7756
- who came
the night of
the resur-
rection with
four angels ffor Ihesu come that selfe nyȝt
that was his resurreccioun
with four angels shynyng bryzt,
And entride into þat prisoun, 7760
- and led
Ioseph away
to Arima-
thea without
unlocking
the prison. Wi[pe]t his visage cusside hym tho
And lad hym out, no lok vndone,
til he come to his hous hom fro
In Arimathy 7 that ful sone. 7764
- He appeared
to Mary his
mother first
of all,
though the
Gospel does
not men-
tion it. the thrid shewyng, as leue we,
that first was don of alle ichone,
was to Mary his modir fre
thagh mynde in gospel made be none. 7768

7750 MS. & deleted before pytt, which is corrected from putt.

7752 MS. shytt corrected from shutt.

7761 MS. with.

And þat wel *preues* þe chirch of Rome,
for onon þe selue day
thai worshipide his vp-rist 7 come,
with solempne processoun Ay

The Roman
church
makes
solemn pro-
cession on
Easter Day

777²

to a chirch of Our Lady,
erly on Aster-day þai gone,
quich goyng may signifie
he showide to hir bfore ichone.

[fol. 121 a]

to a church
of Our Lady
to signify
his appear-
ance to her ;

7776

And if this wel ne leuet weþ
that Crist apperit first to Mary,
hit wold seme he come not neþ
ther ho was that time witerly ;

otherwise he
did not
appear to
Mary at all,

7780

And that may noway leuet be
that Crist did so vnkyndly,
al-though mon may not fynde ne se
writen in none euangely,

and that is
unbeliev-
able,

7784

Euel semes hit sich a son as he
shuld for-ȝete his moder in ny,
And showe hym to alle his meyne
And hir that best was let go by,

that he
forgot his
mother and
showed him-
self to all
the rest ;

7788

But þis opinion wil not falle,
And clerics hopen in this cas
thaze þe euangelistes alle
of this mater no mynde mas—

the gospels
do not
mention it,

779²

for hit fel for hor offys
to write hom that myȝt witnes beþ,
but modir for sone no laghe lys
to take for witnes ne to swer—

for they
mention
witnesses,
and a
mother may
not witness
for her son ;

7796

But for thai hopide hit no nede
to sett in gospel that doying,
thai laft hit as thyng done in dede
alle meñ in hit to haue leuyng.

no need to
mention it,
as all men
will believe
it.

7800

*Septimo 7 ultimo qualiter Christus sanctos patres, qui erant
in limbo, adduxit 7 quid ibi egerit.* Nota bene.

(7) How
Christ went
to hell I
will relate;

As to þe seuent poynt 7 þe last
of Goddes risyng to take hede,
to telle how he to he[ll]e past
And quat he þer did; hit is nede.

7804

although it
is not in the
Gospel,
Augustine
and Nico-
demus are
my authori-
ties.

Al-thaze no gospel speke of hit,
As Austin sais now tell wol I,
and als how Nicodemus wit
writes in his euangeley.

[fol. 121 b.]

7808

Augustine
says that
after Christ's
death, his
soul and god-
head went
to hell.

Austin says that Crist anone
as he hade ȝolden the gost oñ rode,
his soule and godhede bothe alone,
he went to helle for monnes gode.

7812

*Augustinus: Vnita sue deitati ad infernorum profunda
descendit.*

At his
shining
appearance,
the devils
asked who
he was

When he as robbur comen was
schynnyng and ferdful oñ to se,
adred deueles in that place
and askeden vchone, what was he

7816

'We were
never so
frightened
at a man's
face;

that was so grym and ful of grace
Apertely preuyng his pouste;
'so afright of monnes face,'
thai saiden alle, 'neuer ȝette weþ we.

7820

no one is
like him,
for he is not
afraid.

'the world' sent vs neuer such a moñ
ded ne whik as is he this,
for no ferdchip is hym opoñ,
he comes wit so muche blis.

7824

Who is this
that dreads
not our
sorrow?

'Who is this,' alle saiden thai,
'that comes to vs and has no drede
ouþ sorow that we hauen to assaie
but oper helpe[s] in grete nede?

7828

7803 MS. heuen. 7821 MS. amon. 7822 MS. h deleted before is.

'for suche as weſ wit vs in wo
hauen grete ioy for hope of hele,
and alle hor drede is klene Ago,
Manassiḡ vs that bien so feele.

for those
with us
have lost
their fear,

783a

'So proude ded men wecſ neuer heſ
ny so ioyful prisoneres.'
thus spake all hell to Lucifer,
herkenes now alle men and heres:

never were
so proud
dead, nor so
joyful
prisoners '
Hell said to
Lucifer :

[fol. 122 a.] 7836

'thow prince of vs that schuldest be,
thi comfort failes fully,
to greuance turnet is thi gle,
as showes in sight apertely.

'Thy com-
fort fails,
thy joy
turns to
sadness,

7840

'for to hong Crist opoḡ a tre
thow wost neuer what may falle per-by,
for euerlestiḡ wo to the
by hym now comes the to destric.'

for Christ,
who hung
on the cross,
comes to
destroy
thee.'

7844

when helle hade made this careful beſ,
Anone at Cristes bidding there
alle the bondes broken were
of helle ȝates hom to fere.

At Christ's
bidding all
bonds of the
gates were
broken,

7848

thenne comen al doun kneliḡ
Wit-owt noumbre Ihesu to pray,
whit deleful noys and soſ remyḡ
schowyḡ hor greſ, as I schal say.

and numbers
came kneel-
ing to Jesus,
mourning
and saying :

7852

'Lord comen ard pou as wilnet han we
for to bring vs out of helle,
let vs not be away from the
when thow to heuen gose ther to deuelle.

'Thou canst
save us from
hell : take us
with thee
to heaven.

7856

'Stegh hup, lord, in-to thi blisse,
when helle is spoliēt of his pray
and prince of hit ouercomen is,
bring likiḡ to the worlde for Aye.

Rise up
when hell is
despoiled,
and bring
joy to the
world.

7860

Help us,
unbind the
wretched,
assoile the
guilty, and
save them.'

'Help vs of pyne that we byn inne,
and vnbynde that wrecchet bien,
assoile gulty of hor synne,
and saue hom now as may be sene.'

7864

All this
Augustine
tells;
Nicodemus'
story fol-
lows.

These writes saint Austyn
that I haue now rehercet heȝ,
herkenes now for loue myne
what Nichodemus vs con leȝ.

[fol. 122 b.]

7868

On Easter
Day two
men rose
from the
dead.

he telles in his euangely
that when Crist rose oñ Astuȝ day,
two men risen from deth in hie
that self tyme, as I schal saye.

7872

they were
sons of that
Simeon who
met Jesus
in the
temple,

Symeones sones thowe men weȝ,
that Ihesu in-to the tempel toke
whenne Mare purifiet was heȝ
oñ Candelmasday, as sais the boke.

7876

Carinus and
Lucius.
They came
to Aunas and
Caiaphas,

Carinus I finde that one soñ hight,
the tother Leucius callet was,
that from deth risen that self nyȝt
and comen to Annas 7 Cayphas,

7880

to Nicode-
mus and
Joseph, and
told how
Christ came
to hell.

to Nichodemus, 7 Ieseþ eke,*
and coniuret thañd sothe to saye,
thing that [thai] told wit hert meke
How Crist to helle come that day.

7884

'To us in
darkness
came a great
light,

'when that we weren in thesternesce
whit ouȝ forfaderes,' saiden thai,
'sodeynly rose A grete brightnesce
Imung vs alle ther, in gode fay.

7888

a golden
sun, so that
Adam and
his com-
panions'
rejoiced.

'Gold heewet sunne þeñ semet hit,
that so in helle opoñ vs schone
that Adam and aȝ in pyne knytte
maden grete ioy 7 blisse vchone.

7892

7881 MS. eke ieseþ; ihesu *deleted before eke*.

7889 MS. þeñ in margin; hit *added by different hand*; thenne *deleted before sunne*.

'Thenne saide Adam, "this ilk light
comes fro Gode whit-outen ende,
that light euer-lesting vs bihight,
when he to wynne vs down wold wende."

Adam said:
"This is the
promised
light from
God."

7896

'Theñ onon criet Isaye
And saide, "þis lȳt from heuen is sent, [fol. 123 a.]
from God as I in prophecy
tolde in erth quē I was lent."

Isaiah said:
"This light
is sent from
heaven as I
foretold in
prophecy."

7900

*Populus qui ambulabat in tenebris vidit lucem magnam,
habitantibus in regione umbre mortis lux orta est eis.*

'Theñ spak þe riȳtwis Symeon
ouȳ owen fadir,' saiden þay,
'And saide, "lord, I am þat mon
that þe receyuet soth to say

Simeon said:
"Lord, I
received
thee

7904

"Into þe temple, now is gone
thritty ȳeȳ 7 thre in fay,
And as þe Holi Gost onon
tȳt me, I song þat ilk day."

33 years ago
in the tem-
ple, and
sang as the
Holy Ghost
taught me."

7908

*Nunc dimittis ꝛc.**

'After þat an armet come
And saide hym-self he hiȳt Ion,
that Crist baptist 7 out-nome
of þe watir of flem Iordon,

A hermit
John, who
baptized
Christ in the
Jordan,

7912

'And saide he went to ordeyn way
bifore Cristes comyng deȳ,
And with his fynger, in gode fay,
he showet 7 saide, "lo, his lomb heȳ,

said that he
showed the
way for
Christ's
comyng:
"Lo, the
Lamb,

7916

"That shal put away that sȳn
that ouȳ first fadir wroȳt."
And that he come hom þer to mȳn
to viȳet hom he was in thoȳt.

who shall
put away
all Adam's
sin."

7920

Ecce agnus dei ecce qui tollit peccata mundi.

* Latin written in the margin.

- Seth said:
"Suffer me,
Lord, to
dwell with
thee, and
remember
- 'then saide Seth, Adam sone,
to Crist so toward helle comyng,
"suffre me lord with þe to wone,
And haue mynde opo[n] þis thing,
- 7924
- that when I
prayed at
the gates of
Paradise for
the oil of
mercy
- "Quēn that I come to Paradise,
And at þe ȝates praiet þe
to sende an angel þat weŕ wys
with oyle of mercy forth with me
- 7928
- to heal my
father,
Michael
said:
- "To hele my fadir that seke lys,
wit [hyt] he might anoyntet be,
Michel arcaungel [of] pris
apperit and saide, 'boteles let be.
- [fol. 123 b.]
- 7931
- 'Thou canst
not get the
oil of mercy
- "Trauaile the noght wit teres wete
that oyl to wynne now of mercy,
for be no way [I] the behete
may hit be gotten witerly,
- 7936
- till 5500
years
are gone.
Help us,
now that
those years
are past."
- "Til fyue thousand ȝeŕ be gone,
and fyue hundret eke also.'
lord now to help vs myn opoñ,
So mony ȝeŕ we han byn in wo."
- 7940
- All rejoiced
and hon-
oured God.
- 'When patriarkes and prophetes eke
herden these wordes alle i-wys,
thai honuret God wit hert meke
and maden muche [ioy] 7 blisse.
- 7944
- Satan told
Hell to keep
Jesus out:
- 'Than Sathan, prince of deueles alle,
Spak to Helle for to be boun
to kepe, for oght that might befalle,
Ihesu that ȝedur was commynȝ doun.
- 7948
- "He calls
himself
God's son,
but he said:
- "He makes his bost and has grete blis
Goddess sone to callet be,
but deth he dred noght ȝoŕ i-wis,
and this word wele I wote saide he:
- 7951

7935 MS. reads 7 for I.

7941 MS. i of patriarkes inserted.

7950 MS. m deleted after callet.

Tristis est anima mea vsque ad mortem.

“‘my soule is sorowful, wel se,
for bodile deth that comynge is;’
and he weð god, thenne thinke me
that he schulde drede no thing of this.

‘My soul is
sorrowful
for death.’
If he were
God, he
would dread
nothing.

7956

“‘That I haue made bothe halte 7 blind,
he has helet thurgh his might,
therfor Helle take this in mynde,
what is to worche aȝayn this wight.”

Those I
made halt
and blind
he cured;
therefore
look out.”

7960

‘Thenne anone onsualet Helle
to hor prince aperteles ther,
and saide, “if pou as keng wolt dwelle,
suche a freke schuld the not fer.

Hell an-
swered “If
thou wouldst
be king, thou
shouldst not
fear him.

[fol. 124 a.] 7964

“‘Ȝiffe thow be of ful powere,
what mon is he that dethe con drede,
and fonde now whit bost or bere
to whitstond oght of thi dede?

Who is he
who fears
death and
yet tries to
withstand
thee?

7968

[“‘But ȝit [i]f deth were dred with him,
Take þe [he] wol now in þis tyde,
And greue þe, synne he ys so grym
þat his sorwe shalt pou abyde.”]

Even if he
did dread
death, he
will take
thee and
grieve thee
for ever.”

7972

‘Thenne to Helle Sathan saide,
“I haue temptet hym tenderly,
and peple excitet whit A braide
to do hym harme and vilany,

Satan said :
“I have
tempted
him, and
incited
people to
harm him ;

7976

“‘Scharpenet to hym I haue a speð,
Aysel and galle menget haue I,
purueit A croys hym oñ to deð,
and bring hym heder I wol in hye.”

I have given
him pain
even to the
cross, and
now I will
bring him
here.

7980

‘Thenne Asket qwether that weð he
that raft hom Lagher from þat place,
Sathan saide, “ȝea, leue thow me,
that ilk self thene hit was.”

He is the
one who
took Lazarus
away.”

7984

ll. 7969-72 lacking in MS., supplied from Add. 38866.

7969 MS. ȝit of deth.

7970 MS. he (erased) þe I wol.

Hell said: 'Thenne saide Helle thus, as rede we:
 "I conjure thee bring him not here to threaten me;
 "I coniur the, Sathanas,
 be alle the vertues that bien in the,
 bring hym not heder me to manace.

798^s

when he called Lazarus, Iquaked and let him go
 "When [I] herd his commavndement
 calling Lazar owt of helle,
 I whook for ferd lest I wer schent,
 durst I lette him no lengur dwelle.

799ⁱ

like an eagle from my sight. That man may not come to me."
 "But as an erne he went away
 Swiftely thenne out of our sight,
 therfore to me come he ne may,
 that mon he is so muche of might."

799^b

As they talked a voice of thunder said:
 'whil Sathan spake to Helle so
 And Helle to Sathanas Azayn,
 a voice as thonour made was tho [fol. 124 b.]
 that aft heft dred 7 had dedayne :

800^o

*Tollite portas principes vestras 7 eleuamini porte eterneles
 7 introibit rex glorie.*

"Open your gates, for the king of bliss will come in."
 "Opon 3our zates, princes of pyne,
 7 howe homd up in hi3e,*
 to king of blisse 3e be encline,
 for he wilt comd in homd bie."

800ⁱ

The devils ran behind iron gates, and David said:
 'At that voice dewlus commond rene,
 7 irned 3ates steken fast;
 Daud the kyng anoñ spake theñ
 7 mynnet oñ his spech 3ore passet,

800^s

'My Psalter told this in prophecy;
 "I told ful 3ore in proficie
 that now in dede fulfillet is,
 as myñ apouñ now hit wol I,
 my Sauter boke hit wittenes this:

801ⁱ

7989 MS. he.

7994 MS. of inserted.

8001 MS. of pyne in different hand; of pine written in margin.

8002 MS. on hegh in hi3e.

*Confiteantur domino misericordie eius ⁊ mirabilia * eius
filiis hominum, quia contriuit portas ereas ⁊ vectes
ferreos confregit.*

"I bad men knowe to God all-myȝt,
⁊ mekely seche for his mercy,
⁊ schewe also to ich wight
his wonders in world by ⁊ by,

I bade men
know God
and show
his wonders,

8016

"for irned gates broken had he,
⁊ gymewes beryng hom also,
and toke hom owt with full pauste
that were in penance ⁊ in wo."

for he had
broken iron
gates and
hinges, and
released
those in
woe."

8020

"Then eft began a-nothre noice
with wordes, as I said before,
"opon your gates," was hor voice,
then was all helle dredyng sore.

Again the
voice cried:
"Open your
gates."

8024

"When Helle herd that voice twye
he criet, vnwityng as he were
what that bere may signifie,
⁊ said thes wordus writen here:

Hell asked
the mean-
ing:

[fol. 125 a.]

8028

Quis est iste rex glorie.

"Wheche is he, that king of blisse?"
then onswaret Daudid the king:
"a myȝty lord ⁊ strong he is
in bataill ⁊ in all thing."

"Who is the
king of
bliss?"
David said:
"A mighty
lord in
battle."

8032

Dominus fortis ⁊ potens, dominus potens in prelio.

"then com that king of blisse,
⁊ in thesterneſse mad lyȝt,
⁊ takes Adams hond in his,
⁊ toke him owt of heil in hye.

Then the
king made
light in
darkness
and took
Adam out of
hell;

8036

"Pece to the, Adam," said Ihesu,
"⁊ to all myn that riȝtwesse byn."
then astur him saintes all conuen sewe
owt of helle, as wele was sene.

"Peace to
thee and to
all mine."
And the
saints fol-
lowed;

8040

* MS. milabilia. 8039 MS. conuen corrected from coneno.

- Christ bade
Michael lead
Adam to
Paradise. 'Then̄ toke Crist Adam be the hond
to saint Michel archangell briȝt,
7 bad for no dewelus wond
For to lede hom̄ into gret list, 8044
- On the way
they met
two old men 'Then̄ ledes Michel hom̄ ichon̄
from̄ helle into Paradise.
therin metten̄ hom̄ in the way anon̄
two old men̄ of ful gret price, 8048
- who dwelt
there but
who had
never died. 'Then̄ asket men̄ of that compaignie
what men̄ tho weȝ so ther̄ dwelling,
that neuer were ded bodely
and liggeden̄ so in that liking. 8052
- "I am Enoch
who was
translated, 'Then̄ onswaret that on̄ in hye De Ennock 7 Hely.
and said, "I am̄ Ennok i-wis,
that rauasshet was wonderly
with God, as telles Ienesis. 8056
- and this is
Elias, who
was taken
up in a car
of fire. "' And this mon̄ stonding me bye [fol. 125 b.]
Raueschet was in-to this blisse
in char of [fire], and callet Hely,
as boke of Kynges wittenesses this. 8060
- We have not
suffered
death, but
we must
fight Anti-
christ, "' And sithen tyme we comen her̄,
bodely dethe none suffert we,
But when Antecrist schal apeȝ
Thenne most we feȝt 7 no way fle, 8064
- and be slayn;
after three
days we
shall rise
and go to
God. "' "of him we mosten bothe be slayn,
and when thre dayes 7 half by gone,
Rise vppe fro dethe and to God fayn
and in-to cloudes taken Anone." 8068
- A man bear-
ing a cross
met them. 'When Henok̄ hade told̄ his likynḡ,
thenne come another Azayne,
A croys apon his bak berinḡ,
to whom all these saintes sayn, 8072

"Who artow that comes so ? "

"I am," he saide, "that ilk thefe
that wit Ihesu suffiert wo,
but thurgh my schrift to hym ful lef.

"I am the
thief pard-
oned by
Jesus,

8076

"For I beleuet that Crist was he,
and praiet on me he wold haue mynde,
[As he honged on rode tre],
when he is reme wef withynne.

for I believed
in him and
prayed him
to remem-
ber me,

8080

"and he vnsuaret and grauntet me
Full remissioun of my synne,
7 saide in Paradise I schuld be
from that place neuer for to twynne,

and he
granted me
remission of
my sin, and
a dwelling
in Paradise.

8084

"and this token he toke me tho,
A verray crois that I now bef,
and bade me hedur I schuld go
wit this warant me to wef.

He bade me
bear my
cross

[fol. 126 a.] 8088

"And gif the aungel wardeyn hef
wernet me to haue entre,
he [bad me] schew this crois so cler,
and telle that Crist wit hit sent me

and show it
to the angel
at the gate

8092

"To be my warant boutte wef
for to make hym knowe 7 se
that Crist king 7 prince of power
this day deghet on rode tre.

as a token
that Christ
had died on
the cross ;

8096

"When I hade told the Aungel this
he openet gates sone in hye
and ladde me furthe in-to that blis
that 3e nowe sene wit-inne am I."

the angel let
me in."

8100

'Auone went alle men hyn i-wys
wit mirthe 7 ful grete melodye,
whiche minthe let vs not misse
God most of might for his mercy.'

Then they
all entered
with re-
joicing.'

8104

l. 8079, lacking in MS., is supplied from Add. 38666.

T

When Carinus and Lucius had finished telling this, they vanished.

When these two men that risen weȝ,
Carinus and Leucius tho,
haden told this cause in feȝ,
away thai wanischet bothe two.

8108

De letania Maiori 7 Minori.

Litanies are two in each year: the greater litany on St. Mark's day,

Letenanys vche ȝeȝ
Larn twies done solenlye.
saint Mark day wit-outen weȝ,
the moȝ is callet skilfullye,

8112

and the lesser litany before ascension.

Also bifoȝ the ascension
thre other dayes worschipeȝ we
wit solenpne processoun,
the lasse letanye callet mot be.

8116

A litany is a special prayer to Christ and the saints.

letany is as muche to saye
as a speciale praier
that Cristen men heȝ make may
to hym and to corsaintes deȝ.

[fol. 126 b.]

8120

(1) The litany on St. Mark's day is known by three names:

the furst letany i-wys
that done is oȝ saint Mark daye
by thre nomes knownen is,
As I schal now apertely say.

8124

greater litany, sevenfold procession,

the furst nome is moȝ letany,
the secounde in gode fay
Processioun seuenfold calle may I
by gode skil and eke werray,

8128

and black crosses.

the thridde name callet hit is
blake crosses in signe of caȝ,
and how these nomes comen i-wis
Expressely heȝ I wol declarȝ.

8132

It is the greater litany because Gregory instituted it

Callet [hit] is moȝ letanye
for thre causes that i schal saye,
one is for saint Gregori
ordeinet hit be done that daye;

8136

Also men callen hit skilfully
the moʒ letany, in gode fay,
for reuerence of that place, leue I,
that moder of citees calle I maye,

in Rome
(the mother
of cities,

8140

And also ther is the popes see
[And Petre 7 Poul pere lynnȝ
And many a corsaynt, leue ȝe me,
In no place so many, with-oute lesynȝ;

where lie
Peter and
many
saints),

8144

þat cause þat hit was ordeyned fore]
was for A greuouse maledy,
that men of Rome greuet moʒ
then longȝ befoʒ did any Anye.

during a
grievous
pestilence.

8148

De peste inguinaria.

[fol. 127 a.]

the Romaynes that tyme, reden we,
in lentoun leueden deuoutely
azaines Astuʒ-day schuldʒ be
to receyue God worthelye,

The Romans
lived de-
voutly
before
Easter,

8152

But astuʒ Astuʒ alle that cite
liueden so delaunlye
that God toke vengeance, leue ȝe me,
as I schal sone specifie.

but after
Easter they
lived so
badly as to
draw God's
vengeance.

8156

For suche a sorow fel in hor scher
and mennes ȝerdes eke also,
that from that wo might none hym weʒ,
suche suellingȝ ther thai haden tho.

Everywhere
men swelled

8160

So bitter was that maledye
hit slogh men goynȝ in the waye,
at speche to-gedur sodenly,
At mete sittynȝ, 7 eke in play.

and died
very sud-
denly.

8164

and when a monȝ began to nese,
wit that nesyngȝ deghet he,
also a monȝ his life schuld lese
wit ȝoskynȝ eke, as reden we.

They died
from sneez-
ing and from
hiccuping ;

8168

ll. 8142-8145 lacking in MS., supplied from Ald. 38666.

8146 MS. Agreuouse.

8167 MS. amonȝ.

so if a man hiccuped, people cried: 'God help thee,'
 Therefore when any mōn ȝosking was,
 who-seuer herd to hym wold renne,
 and say, 'God helpe the ful of grace,'
 by-cause of meschef that was thenne. 8171

as is still the custom;
 [And ȝit þat vsage vsed ys
 ȝyf a man to ȝoske be-gynne,
 Who-so ys negh, he vseth this]
 To say, 'God help,' on that to mynne. 8176

so also when he sneezes a man blesses himself, for fear of death.
 Therfor when any moñ schal nese,
 Anone he blesses hym be-for,
 for ferd lest he h[i]s lif schuld lese,
 As tho men so deden tho. 8180

Causa pestilencie inseritur. [fol. 127 b.]

The cause of the pestilence was as follows:
 Now to know [how] this sorow come
 that I haue specifiet her
 to men wonyng then in Rome,
 I wol telle [ȝ]ow now enter. 8184

the Tiber overflowed its banks,
 The water that ther rennes aye,
 that the name Tibre has,
 wex so bre[m]e, in gode fay,
 that ouer the walles hit flowet was, 8188

overthrew buildings, and from it came serpents and a dragon.
 Kest doun houses, castiles also,
 for nedders ther boutte novmbre wer
 and A grete dragon did hom wo
 and made hit me[ue] in that maner. 8192

The dead rotted by the wayside,
 Thenne wit grete strenth of streme,
 the nedders wer dreuen mony beside
 and dede stonken, no moñ might go
 that way but who schulde hym betide. 8196

so that the corrupt air brought more sickness;
 So sone the ayer so filet wasse
 whit wenym of hom mo 7 mo,
 that pestilence felle in that place
 thre maneres, as I told before. 8200

U. 8173-8175 lacking in MS., supplied from Add. 38666.

8179 MS. has.

8184 MS. thow.

8187 MS. brene.

So cruel was that corrupcioun
that sum moñ wel might se in sight
the arowes from the air com doun
and opoñ diuerse men light.

you might
almost see
the arrows
light on
men.

8204

And one the furst that thenne was slayn
was Pelagius the pope,
and aftur the peple, nis not to layne,
witouten novmbur moñ may hope.

Pelagius the
pope died,
and many
others;

8208

So many weŕ slayn in þat cite
that houses weŕ woide, no moñ inne,
and mony one thethen conen fle
from house and castil fayn to twinne.

houses were
empty and
many peo-
ple fled
from town.

8212

But when Romaynes seghen this
that hor pope so perischet was,
a-nother thai mosten chose i-wys
to rule hom and pray for þat place;

[fol. 128 a.]

They had
to choose
another
pope;

8216

Anone schosen saint Gregori
Azaines his wille, as 3c schun heŕ.
anone he ordaynet letany,
and for this pestilence praieŕ,

St. Gregory,
elected pope
against his
will, or-
dained a
litany,

8220

And a monithe uche moñ
Whit-outen stintyng for to pray,
but jette continuēt hit opoñ
and men degheyng day for day.

continuous
prayer for a
month; still
men died
daily

8224

But jette Gregori ful of grace
made solenne processiouz,
and bade hom stint for no cas
to pray wit ful deuociounz.

and a
solemn pro-
cession was
made with
prayer.

8228

When processiouz endet was,
Gregory kest him for to fle,
for he thought for no manace
pope of Rome schuld he not be.

Then
Gregory
planned
flight to
escape being
pope;

8232

- and the
Romans
locked the
gates. When Romaines knewen of this kast,
thai commavndet anone tho
for to steke the 3ates fast,
That Gregori schuld no way go. 8236
- He dressed
in strange
clothes and
paid mer-
chants to So at the last then chaunget he
his clethyng in a new aray,
and gaue marchaundes muche moñe
to help him that he wef away. 8240
- put him in a
fun and cart
him out to
the wilder-
ness. So in a tunne putte was he
and thereyne in a cart he lay,
so geete he oute of that cite
and wildernesse soght, sothe to say. 8244
- Hid in a
cave he was
sought three
days; So in a caue hidde he was
and thre dayes 3orne soght,
for other pope in that place
thenne Gregory wold thai noght. 8246
- a hermit
saw a sun-
beam with
angels
ascending
and descend-
ing so inwhit the thridde day
an hermet segñ a sunne-beme
7 aungels comyng and going ay
Gloriously astur that gleme, [fol. 128 b.] 8253
- around
the cave,
and he
pointed out
the place. And euen vmbec[l]ippet aft pat caue,
ther-as Gregory was hudde;
thenne told he hom that he wold haue
thai schulde finde him in pat stud. 8256
- The people
took Gregory
to a church, Anone thider the peple* went
and founden as the armet saide,
hertfully out thai him hent
and beren him to the chirche with a braide, 8260
- and conse-
crated him
pope, against
his will. Sacret him, sette him in see,
and pope of Rome thai him made;
azayn his wille, rede we,
that ilk dignite he hade. 8264

8238 MS. anew.

8255 MS. haue added in red.

8260 MS. abraide.

8253 MS. vmbecchippet.

8257 MS. theder repeated after peple.

8263 MS. wives deleted after his.

but ȝette aftur he pope was
that pestilence was violent,
thenne ordeinet ther sone he [h]as
processioun, wit gode entent,

The pestilence continuing, he made procession

8268

In tyme of Paske vset to be,
In whiche processioun was born
an ymage of Our Lady fre
lest alle the peple weŕ for-lorne.

at Easter time with an image of Our Lady

8272

and that ymage, rede we,
Sancta Maria callet hisse,
in ara celi, leue ȝe me,
Saint Luke hym-self wrought hit i-wys,

which was called *Sancta Maria in ara celi* and had been made by St. Luke.

8276

was none so like to Our Lady
of alle ymages that euer weŕ wrought,
and that ymage sollen[pu]eley
befor the processioun was broght.

8280

And as thai forthe whit hir went
the foule ayŕ aye went before,
and clerchippe in the firmament
Schowet alle waye moŕ 7 more,

As they proceeded the foul air departed before them,

[fol. 129 a.] 8284

So that hit semet to mennes sight
that the foule ayŕ flagh awaye,
and of Our Lady was a-fright
to duelle theŕ lengur theŕ a day.

as if it were afraid of Our Lady;

8288

thenne in the ayŕ aboute Mary
weŕ herd Aungels suetely singyng
this song that now reherce wol I,
this blisful burd aboute bryngyng:

and angels about her sang this song:

8292

*Regina celi letare alleluia, quia quem meruisti portare
alleluia surrexit, sicut dixit alleluia. 7 addidit Gre-
gorius: Ora pro nobis alleluia.*

'whene of heuen, enioyes now the
wit alleluya, swete lady,
for as he saide, resen is he
that pou to beŕ was worthi.'

'Queen of heaven, rejoice with allelnias, for thy son is risen.'

8296

8267 MS. reads was for has.

8270 MS. sollennepley.

8288 MS. aday.

- Gregory
added :
'Pray for us,
thou lady
free,'
Thenne this song, as ȝe schun se,
addet the gode saint Gregory,
'pray God for vs, thow lady fre,'
Thus endet he this molodye. 8300
- and hade it
be sung for
an offertory
at Easter.
And euer after in-to this day
Gregory ordeynet þat selue song
on Paske tyme to be sungun aye
ffor offertory hit to song. 8304
- When they
came to
Castle Cres-
cence, an
angel stood
whene the processioun comen was
to a castel Crescence hight,
Gregory segȝ stonde in þat place
an aungel of heuen fair 7 bright, 8308
- with a
bloody
sword,
which he
wiped and
put in its
sheath,
A blody sworde in honde he hade
and hit ther wippet ther in his sight,
in signe of mediacioun made
in-to his scaubert he hit pight ; 8312
- and the
castle has
since been
called Castle
Angel.
And euer sithen þat castel strong
Castel Aungel callet has bene
in mynde of mercy hom i-mong
Of that aungel ther was sene. 8316
- The litany
on St. Mark's
day is seven-
fold pro-
cession,
Nowe to the secounde poynt go we [fol. 129 b.]
and speke of this processioun
that seuen his, ȝe schun se,
thurgh Gregories constitucioun. 8320
- for it con-
sists of
seven
orders :
clerks,
for seuen ordres in hit made he
in hor goynȝ thurgh the toвне;
in the furst cours, leue ȝe me,
Wer clerkes and men of grete renoun, 8324
- monks and
other men
of religion,
nuns,
in the secounde monkes wer
and other men of religioun,
in the thridde nonnes in fer
Doing hor deuocioun, 8328

in the feurthe alle innocence,
in the fift alle lewde men,
in the sixt widoes continence,
In the seuent all weddet thenne.

innocent
children,
laymen,
widows
with other
continent
persons, and
lastly
wedded
people.

Thus ordainet hole Gregory
in seuen parties men to pray,
but vs behoues whit letany
Fulfile that we whit men ne may.

We should
fill out in
number of
litanies
what we
cannot with
men.

*Tercio dicitur cruces nigre.**

the thridde [nome] this letany has,
blake croyces callet ys,
in signe of that ther then was,
Hit has wele this nome i-wis.

This litany
is also called
black
crosses,

for croices and autler³ hulet we^r
all whit blak thurgh that cite,
and men cladde in the selue maner^r
alle in blak bothe ho and he.

8340

for crosses
and altars
were
wrapped in
black and
men wore
black.

8344

*De letania minori.**

An-other letany vset ys,
is callet the lasse letany,
befor the Ascensioun i-wis
thre dayes done sollenpnely.

(2) The
lesser litany
is three
days before
ascension.

8348

The whiche mynde sayn Mamert made,
that bischop of Viegne was,
befor that Rome this meschef hade
or letany was in that place.

[fol. 130 a.] 8352

Mamertus,
bishop of
Vienne,
instituted
this before
the other.

and this lasse letany
as the tother as nomes thre,
lasse letany the furst, rede I,
rogaciones also callen we,

It has three
names:
lesser litany,
rogations,

8356

Processioun the thridde name hit has,
now whi 3e schun wel se,
as boke and vsage mynde mase
vche 3er thurgh Cristiante.

and pro-
cession.

8360

* Latin written in the margin.

8358 MS. wel inserted.

It is called
lesser litany
to distin-
guish it
from the
greater;

lasse letany callet hit ys
for to make a difference
betwene the mo^r 7 hit iwis,
that is worth mo^r reuerence.

8364

for a pope
ordained
that, and a
bishop this,

for the mo^r ordeynet Gregory
and a bischop ordeinet this,
therfo^r I may calle skilfully
this the lasse, no thing amys,

8368

a man of less
authority in
a poorer
place for a
smaller
misfortune.

Syn mon^d of lasse autorite
ordeynet this in porer place,
and for lasse mischef, leue 3e me,
then afterwarde in Rome was;

8372

so sythen þat he þat ordeynt hit
And place 7 myschef las was tho,
I may skilfully by my wit
calle hit þe las of þes two.

8376

*Causa huius institutionis.**

It was insti-
tuted in this
way:

Now þe cause knowe shyn 3e
of þis institucioun,
And for quat wo in that cite
was ordeynt this processsioun.

8380

at Vienne
an earth-
quake shook
down build-
ings and
killed
people;

At Viegne þat time þer was
erth-qvake so wonder violent,
And al bilt thing in that plas
felle down 7 mich peple shent.

8384

frightful
cries were
heard at
night;

Also ther was herd in nyȝt
clamou^r 7 crie 7 wonder soun,
that made the peple foul afriȝt
that we^r wonyng in that toun.

[fol. 130 b.]

8388

fire from
heaven
burned the
king's
palace;

Also anoþer dredful thing
in that cite þer con falle,
fuy^r flagh from heuen briȝt brennyng
And brende þe kynges palays alle.

8392

8362 MS. adifference.

* Latin written in the margin.

- Anoper veniaunce eke þer-ine
shewide hym for monnus sȳn,
deules enterede into swyne
And into wolues men to wyñ,
8396
and devils
entered
swine and
wolves,
- And when þe deules enteride weŕ
þo bestes dredden for no meñ,
but ronnen about þer 7 heŕ
In cites 7 in feldes þeñ,
8400
which ran
about every-
where
- And worieden þer mony A wiȝt,
olde 7 ȝong, mon 7 wommon,
child 7 best, day 7 nyȝt,
þat þai myȝt lay toth opon.
8404
tormenting
the people.
- When sich sorowful cas bitid,
Anone after day for day
the bischop con comaunde 7 bidde,
to olde 7 ȝong, wif 7 may,
8408
The bishop
bade all
- florto go with proccessioun,
And ichone penyblie to pray,
And made als institucioun
letany to syng 7 say.
8412
make pro-
cession and
sing a
litany.
- so cesset þis tribulacioun
And ordeynt was after for ay,
Thurgh popes confirmacioun
to serue þat wone after alway.
8416
The trouble
ceased and
the pope
confirmed
the custom.
- This letany also callide is
rogaciouns resonably,
for alle sayntes help I-wys
we sechen in that letany.
8420
It is also
called roga-
tions, for we
seek help of
all the
saints,
- And ȝif I shal not say amys,
this time we done hit worthily,
fasten 7 praien for heuen blis
And lifly helpe als bodily.
8424
fasting and
praying
worthily.

[fol. 131 a.]

8416 MS. 6 *deleted before alway.*

- Our aims
are to de-
stroy the
fiend, who
in this
season
always
troubles
men,
to pray for
the growth
of the fruits,
8428
- Many causes alege I may,
the furst is þe fende to destrȳ,
that this time of þe ȝer alway
Is about monkynde to nye.
- The secunde cause of houȝ praier
and fasting to plesse God al-might,
that tendre fruytes oñ vrthe heȝ
mouñ growe and multiply oright.
8432
- The thride flesshele temptacioun
that this tyme most habundant ys,
to sle monly 7 bring hit down,
lest we done that maner amys.
8436
- The feurthe that we vchone
schul the moȝ worthi be
to receyue in vs anone
the Holy Gost whit hert fre,
8440
- that sone afre schal be sent,
for fasting and prayer
avail.
for fasting
and prayer
avail.
8444
- that William Cassiodorus;
two other causes assignes A clerk
that William Cassiodre hight,
whi this tyme we done this werk
of fastyng, prayng God almight.
8448
- one is for Crist vp-steyng
bade vs pray 7 haue ouȝ wille,
holy chirche wel affy[y]ng
schulde this tyme his biddynge fulfille,
8452
- That Crist [m]ight when he comen weȝ [fol. 131 b.]
in heuen to his fader se,
graunt vs fulle ouȝ praier
in alle thinge, as wilnet we.
8456

8442 MS. *After fasting these words are deleted:* to plesse god al might.
8453 MS. onight.

The second^r cause, sais William he^r,
that we fast[e]n 7 praien fo^r,
is to a-brige in this mane^r
ou^r flesshe this tyme al-way the mo^r

and to
reduce our
flesh

8460

And flyng^e wenges vs to wyne
by deuowte horesoun,
for oresoun wenge is, as I myn,
wher-whit to heuen fle we mo^une.

and win us
wings of
prayer

8464

So ȝif ou^r flesshe [abriget] be,
and we haue wenges for to flye,
the lightloker to heuen lee
after Crist now we mowne hye.

to ascend
into heaven,

8468

for a fole, we mo^une wel se,
that to fatte of flesshe is he[re],
schal not* wel flye, no mo^r schun we
witouten fastin^g 7 praye^r.

(as a fat bird
cannot fly,
no more
shall we
without
fasting).

8472

The thridde nome this letany has
hit is callet processioun,
for holy chirche this mynde mas
generali in vche to^une.

This litany
is also called
procession,
for in every
town

8476

for in hit a crois born is,
belles also rungen bien,
Baneres also shewde i-wis,
and A dragoⁿ in sum place sene,

bells are
rung: a pro-
cession is
made with
a cross,
banners,

8480

whit a long^e taile communely,
and to alle saintes we conen pray;
now what alle these moun signifie
er I cesse I wille ȝow say.

[fol. 132 a.]

and a long-
tailed
dragon: and
prayers are
offered to
the saints.

8484

the croice al-way is born befo^r
and belles rungun eke also,
for feer^e deueles moun no more
thenne sight and hering^e of these two.

The cross
and the bells
are to
frighten
devils,

8488

8458 MS. fasting.

8465 MS. and *deleted before be.*

8466 MS. to inserted.

8471 MS. schalnot not; *this line is*

written as two lines.

- like a king's
trumpets
and banners
in battle ; ffor as a keng in his bataile
as signes shewde ryally,
trompes and baners may not faile,
no moꝛ may Crist want gostly 8492
- In holy chirche bering of croice
in stidde of his ryale baner,
ny belles for to make noice,
to feꝛ the deueles that byn neꝛ. 8496
- as a tyrant
fears a king
offering
battle with
trumpets
and banners, For as a tiraunt wold haue drede
to se a king of grete power
in his londe bataile to bede,
trumpynge 7 raisinge baner, 8500
- so the devils
of the air
fear crosses
and bells. So dreden the deueles in the ayꝛ
to se the crois and belles to heꝛ,
for thenne hor power most appair,
and herd is fully houꝛ praier. 8504
- In a tem-
pest bells
are rung to
frighten
devils And for this cause as in sum place
zif any dredeful tempest falle,
to feꝛ deueles in that caas
thai woln ringe hor belles alle ; 8508
- And that prophetes double-fold,
for deueles hit feres fast awaye
that to raise tempestes byn to bold
and feꝛ men whit suche affray, 8512
- and to call
people to
prayer. and that ringinge [mas] zong 7 old [fol. 132 b.]
alle the pepel for to pray,
so that ringinge, as I told,
in double maner profet may. 8516
- The cross is
God's ban-
ner, which
devils fear
to approach ; also the croice is A banere
to heuen keng, as I sal say,
for deueles dreden it to cum neꝛ
and sight of hit in gode * fay. 8520

8490 MS. in his bataile *deleted after signes.*

8496 MS. belles *deleted before* deueles.

8520 MS. in gode in fay.

Iohan whit the gulden mouthe sais this,
wher-seuer deueles this signe se may,
thai fleen as fro a staf i-wisse
whit whiche befor beten wer thai.

they flee as
from a staff
with which
they have
been beaten.

8524

*Iohannes Crisostomus: Vbicunque demones signum domi-
nicum uiderint, fugiunt tymentes baculum, quo plagam
acceperunt.*

therfore in churches mony one,
when laite or any tempest ys,
thai taken oute the crois anone
ayayn the weder that fares omys,

At church
in lightning
or tempest,
they take
out the
cross,

8528

That deueles cause of that tempest
Goddess signe when thai mone se,
er mon or best ther-by be lest
moun be ferd and made to fle.

that devils
may be
frightened
before man
or beast is
lost.

8532

borne hit is in processiou
also for to represent
Cristes Ressurrectioun
and eke assensioun verrament.

Also the
cross is
carried to
represent
the resur-
rection and
the ascen-
sion.

8536

for when he rose the thridde day
then did he A grete victory,
and a croice be-token may
Victor, as lornet haue I.

The resur-
rection was
a victory
and the
cross means
victor;

8540

what victore might more be
thenne the deuele wen he orecome,
and out of helle wit grete pouste
Adam and his ofspring noom?

[fol. 133 a.]

Christ as
victor over-
came the
devil and
brought men
from hell.

8544

Also a baner forthe spreding
that apou the crois is borne,
betokenes mo[n]nes kinde ledyng
to hauen blisse that wer forlorne.

The spread-
ing banner
means lead-
ing people
to heaven,

8548

for as folk folowes processiou
and that baner born before,
so at Cristes ascensioun
folk folowed hym ful muche mo.

just as
people fol-
lowed Christ
at his
ascension.

8552

8523 MS. astaf.

8547 MS. momeskinde.

The song
signifies the
angels' song
when Christ
ascended.

also song̃ may signifie,
that in processioun songun is,
aungels song̃, when crist con hye
vp-oñ hegh to heuen blisse.

8556

For Aungels metten hym in the waye
and songen til he was in his se,
therfor in processioun Aye
to represent that syng[e]n we.

8560

In some
churches,
especially
in France,
they bear a
dragon

in summe chirches eke also,
and namely in the lond of Fraunce,
to beȝ A dragoñ vset is tho
deueles therby to haue penaunce,

8564

with a long
tail two
days full of
chaff, the
third
empty ;

A long̃ taile he schal haue hengyñ
ful of chaf or suche mater̃,
two dayes the chaf ther inne lengyñ,
the thridde daye empte boutē weȝ.

8568

the two days
it is carried
before the
cross, the
third after ;

but tho thowe dayes that hit ful is
befor̃ the croice born hit schal be,
the thridde day behind i-wis,
what this betokenes ȝe schun se.

[fol. 133 b.] 8572

under
Moses' law,
the devil
ruled all
men,

For er Moyses lawe was made
and whil that law was enduryng̃,
the deuēl regnet and power̃ hade
of all men vrtle wonyñ,

8576

but Christ's
passion
made the
dragon's
tail empty.

But the thridde tyme of grace
when Crist tholet his passioun,
the dragons tail made empty was
and he remewet from his renoun.

8580

We pray
the saints
for three
reasons :

Also sayntes we conen pray,
in this processioun as we gone,
what is the cause I schal [3]ow say,
for thre thinges and that anone.

8584

8560 MS. *reads* syngyñ for syngen.

8583 MS. *thow corrected from yhow.*

For nede we han the furst is that other for holy saintes honour,	for our need, for the honour of the saints, and for
the thridde for reuerence i-wis	reuerence to
of God and Crist houȝ creatoure.	our Creator.

8588

For saintes moun haue grace to knowe ouȝ wil to hom and ouȝ praier,	Since the saints know our desires,
and thing that ioy to hom schal schewe and to vs help in that maner;	

8592

Therfor the furst cause may be for ouȝ nede and grete any,	we pray them in our great need
that deseruen as not schuld we Of ouȝ misdede to haue mercy.	

8596

therfor hit nedes vs to pray hom forto helpe vs in grete nede,	for help and the reward that we do not deserve.
ther-as ouȝ meryt help ne may heuen for to klayme for ouȝ gode dede.	

8600

the secounde cause is whiterly, why we to saintes conen praye, to honer hom deuoutely and schowe thai bien wurthe aye	We pray the saints to honour them, and to show that they are so worthy that God will grant their prayers.
--	---

[fol. 134 a.]

8604

to haue grauntet hor praier,	
for Goddes wille is hit be so,	
for holy lyf thaye leuet her,	
hor bone schal euer be herl and oo.	

8608

And for God wol thai honuret be for hor praieres that he wol graunte,	
therefore God wol that alle waye we to pray to hom bien enclinawnt.	

8612

The thridde cause is resonable, that is for Goddes reuerence, Sayn that we felen vs vnable for to pray in his presence,	We pray the saints out of reuerence to God;
--	--

8616

U

we are so
sinful that
we dare not
pray to him,

Sayn we bien faynt and no thing stable
and nyet him hauen whit grete offense,
our owne praier is repreuable
that so misrulen our conscience.

8620

but use the
mediation of
the saints.

Therfor gode mediacioun
most be made whit mene waye
of saintez that wele pray movne,
syn we vnworthy bien to praye.

8624

One song is
especially
good to sing
with this
litany.

In gowyng with this letany
one song is godely for to vse aye,
that ther is wreten oponly,
and cause why I schal [3]ow say.

8628

Sancte Deus, Sancte, fortis, sancte 7 immortalis miserere
nobis. Iohannes Damascenus.*

John of
Damascus
tells of a
tribulation
in Constanti-
nople;

Iohan Damascen telles this
in the feurthe boke that he mas,
that at Constantyne Amys,
A tribulacioun ther was,

8632

a litany was
sung and a
miracle
occurred:

For whiche songen letany
that God sech soro schul sesse,
so fel a wonder sodeynly,
that was sothe 7 no thinge lesse.

8636

a child was
snatched up
out of the
procession
into heaven,

For a 3ong child raueschet was
vp in-to heuen imong hom alle
that maden processioun in that place,
but none wist how that might befall.

[fol. 134 b.]

8640

and returned
to teach the
people this
song;

For this song ther he was taght,
and to the peple turnet A3ayn,
and sang that he hade in heuen caght,
Of whiche the peple wer ful fayn.

8644

all their
tribulation
ceased at his
singing,

for alle hor tribulacioun
cesset at his suete singyng,
as at a conuocacioun
Was preuet trwe and no lesing,

8648

8619 MS. p deleted after is.

8628 MS. thow.

* MS. immortalis corrected from inmortales.

8635 MS. a wonder.

8647 MS. aconuocacioun.

at A grete sene befor̃ the pope
at Calcedoyne, as reden we,
wherthurgh that redes this may hope
That this wonder trewe be.

and a council
at Chalcedon
established
the custom

3652

therfor̃ we syngen this ilk song
that fyndes moun be putte awaye,
and none of hom be vs Imonȝ,
Syn any whit hit [be] wrthe to pray.

of singing it
to drive
away the
fiends.

8656

now for to praise this thing̃ oright,
that hit is of auctorite,
faur̃ causes I find to-geder elight
that hit is worthi praiset be,

We should
honour this
song,

8660

And is for the aungel taght hit,
and meschef cesset at that singing̃,
the [pope] als preuet hit be gode wit,
and deueles dreden hit hering̃.

because an
angel taught
it, the trou-
ble ceased,
the pope
approved it,
and devils
feared it.

8664

De ascensione domini. [fol. 135 a.]

Thesu Cristes ascensioun
euen the fourty day [was] done
after his Resurrectioun,
and how I schal declaȝ [3]owe sone :

Christ's
ascension
was 40 days
after his
resurrection.

8668

*Circa Christi ascensionem septem sunt consideranda,
Primo, unde ascendit, Secundo, quare non statim post
resurrectionem ascendit, Set tot dies expectauit, Tercio
qualiter ascendit, quarto cum quibus ascendit, Quinto
quo ascendit, sexto quare ascendit.*

**Primo unde ascendit.*

Seuen causes bien for to hede
Cristes ascensioun touching̃,
as I wol reken and heȝ rede
in Latyn, ȝif ȝe hauen likyng̃.

There are
seven points
about the
ascension.

8672

8668 MS. thowe.

* MS. *Primo unde ascendit* written in margin at left.

- (1) Christ ascended from Mt. Olivet. as to the furst I ȝow behe[t]e,
God stegh from erthe to heuen in hye
from the mounte of Oliuete
on that side that is Betany, 8676
- It was called the Mount of Lights; The whiche mounten callet was
mounte of th[r]e lightez skilfully,
and whi that mounte that nome has
I schal declar apertely. 8680
- for at night on the west the fire in the temple lighted it, For in night toward the west
fuyr in the temple made hit light,
that brend of the best
and most communely be night; 8684
- in the morn the sun shone there first, and in the morn toward the est
the sunne-bemes weȝ ful bright,
and ȝiuen light to most and lest
er the cite hauedet any sight; 8688
- and also the mount had plenty of light-giving oil. Also that hulle hade grete plente
of oyl that norissches light be kynd,
so mounte hit is of lightes thre,
bi these skilles as I fynde. 8692
- Christ bade his disciples go there on Ascension Day. and to this hulle i-wis [fol. 135 b.]
God bade his disciples go
that selue day that he did this
and went [to] weele from wordle woo. 8696
- He appeared to the 11 apostles twice, that day of his ascensioun
twies I finde apperet he
to his disciples prainȝ bouu,
elleuen that weȝ in one meyne; 8700
- once to teach them while they were eating; as thay eten in a place
the whiche thai weȝ wonet to,
that day at home twye he was
to teche hom what thai schuld do. 8704

8673 MS. behede.

8674 MS. heuen *deleted after* from.8690 MS. kynd *corrected from* kyng.8701 MS. *a*place.

for the aposteles euer-ichone
and his trwe disciples also
and wemen that leueten him opoïd
about that place weŕ duelling tho,

for his
followers
were living
near by

8708

that is to wete in mounte Syon
ther kenȝ Dauid hade his palays,
and ther a soupyng-place was one
ther God mande as boke mynde mas :

on Mt. Sion.
where
David's
palace was
and the
room of the
Last Supper;

8712

*Erat Cenaculum grande Stratum in quo Dominus precepit
pascha parari.*

and in that ilk large halle
that God made in his maunde,
woneden the apostels alle
alle that tyme, as reden we,

the apostles
were all
there,

8716

Other disciples and wymmen
in diuerse vones alle aboute,
for sadde beleue hade neuer one then
but alle this while weŕ in grete doute.

and disci-
ples and
women
dwelt near.

8720

thenne as thai eten in that halle,
Crist to hom conne appaŕ
and repreuet ther hom alle
of fainte bileue, as ȝe moun leŕ

[fol. 136 a.] 8724

As they ate,
Christ came
and re-
proved them
for little
faith;

by Markes gospel that he mas
and vche redis as this daye,
for [til] the Holi Gost sent was,
imperfite weŕ alle thai.

till the
coming of
the Holy
Ghost they
were all
imperfect.

8728

thenne when Crist whit hom etc
he bade hom thai schuld tak the way
to the mounte of Oliuete,
ther eft he shewde him, soth to say.

When Christ
had eaten,
he bade
them go to
Olivet,

8732

and ther to summe onsuaŕet he
that frayneden indiscretely,
thing that ȝe moun sothle see
in that gospel that eŕ saide I :

and there
he answered
some who
questioned
indiscreetly.

8736

8707 MS. him inserted.

8711 MS. asoupyng.

Recumbentibus 10. *Domine si in tempore hoc*
restitues 10. *Non est vestrum nosse* 10.

He blessed
 them and
 ascended
 into heaven.

thenne hef he huppe his honndeȝ two
 and blesset hom all whit mild steuen,
 and befor hom alle tho
 Stegh vppe in-to the blisse of heuen.

8740

On the place
 where he
 stood a
 church was
 built,

7 in the place that he in stode,
 A glose sais in the euangely
 A chirche was made of werk ful gode
 that ȝette is sene apertely.

8744

but no man
 could lay a
 pavement
 there;

but sithen that tyme might neuer moñ
 make a pament in that place
 that Ihesu Crist stode opoñ
 when he to heuen stegh thurgh his grace,

8748

and his foot-
 print still
 remains on
 the hard
 marble.

But ay sithen has bien sene
 in the hard marbul stone,
 right as a moñ in sond had bene
 or ellus opoñ s[now]e han gone.

8752

Circa secundum, quare scilicet statim, ut resurrexit, non
ascendit, sed per quadraginta dies expectare voluit.

(2) Christ
 did not
 ascend im-
 mediately
 after his
 rising,

as to the secounde poynt go we, [fol. 136 b.]
 and telle whi he went not to blis
 anone after the dayes thre
 when he was risen, nowe knowe we this;

8756

but waited
 40 days, for
 three
 reasons:

But after that risen from deth was he,
 fourty he abode i-wys,
 thre skilles [nowe] ȝe schun se
 that he did wel and not Amys.

8760

Primo propter resurrectionis certificacionem.

first to
 certify that
 his rising
 was in the
 very body
 that suf-
 fered,

the furst was for to certifie
 his werray resurrection,
 that he was risen bodely
 the selue that suffert passioun,

8764

8743 MS. mynde *deleted* and werk ful gode *written in*.

8746 MS. apament.

8751 MS. amoñ.

8752 MS. swone.

8759 MS. se i wisse.

and in his dede no fantasy
to blinde men whit azayn resoun.
he ete and dranke oft openly
[7 to schow his body ofte was boun.]

for he ate
and drank ;

8768

for 3if that fantasy hade bien
in his dede be any way,
moñ schuld' nother haue feld ne sene
flesshe ne blode ne schewet aye :

if it had
been a fan-
tasy, men
could not
have seen
and felt his
flesh and
blood.

8773

*Quia spiritus * carnem 7 ossa non habet.*

Als hit was moꝛ difficulte
to preue his resurrectioun,
by werray whit 3e mone wel se,
thenne for to preue his passioun,

His resur-
rection was
harder to
prove than
his passion,

8776

ffor passioun in dayes thre
might wel be preuet by resoun,
but mo dayes be[1]enet be
bytvene tha[t] and the ascensioun.

his passion
could be
proved in
three days ;

8780

Therfor Leo the Pope preching
thonkes Crist in his sermoun
off his nedeful taryng
that tyme for ouꝛ saluacioun,

[fol. 137 a.]

so Pope Leo
thanks
Christ for
tarrying ;

8784

'for wel better,' he sais, 'hit was
that hese disciples haden drede
of his rising in that caas,
thenne we after for moꝛ drede.'

better that
his disciples
had doubt
of his rising
than that
we dread
more now.

8788

*Leo papam, Sermones de ascensione : Gratias Agimus diuine
dispensacioni 7 sanctorum patrum necessarie tarditati.
Dubitatum est ab illis, ne dubitaretur A nobis.*

The secounde cause whi he abode
was for to comfort his meisne
and make hit knowen to hom Abrode
that risen verrailly was he.

He tarried
40 days to
spread the
news of his
rising,

8792

l. 8768 lacking in MS., supplied from Harl. 2250. * MS. reads spes
for spiritus. 8779 MS. beheuet. 8780 MS. reads thal for that.

- for God will not leave his dear ones without comfort; for thagh God wil men to hym deŕ
sum time haue tribulacioun,
ȝet bout comfort in no maner
he may not leue hom by resoun, 8896
- they knew of his death but doubted his rising. And wel thai wist that dede was he
but of his risynȝ þai weŕ in drede,
therfore oft time hym to se
to comfort hom hit was gret nede. 8800
- The third reason why he tarried 40 days is hard to explain : the thrid cause ful thester is,
but ȝet as negh as I con
declare I wil hit now I-wys,
sum sauourȝ ȝou to haue þer-on. 8804
- God's comfort exceeds his chastising ffor we shuld haue vnderstondynȝ
that Goddes comfort in gret nede
passes fer his chastisyng
And tribulacioun, as I rede, 8808
- as a day exceeds an hour, or a year a day. therfore his comfort is liknet her
As an houŕ is to a day,
And as a day is to a ȝer,
And in quat maner I shal say. 8812
- For if one dear to God suffer woe, ffor ȝif þat Goddes derlyng deŕ, [fol. 137 b.]
And qvo-so serues hym any way,
suffer wo in any maner
for riȝtwysnes o[r] for gode fay, 8816
- his joy shall be as a year is to a day, the ioy that he shal haue þerfore
shal pas þe pyne hym forto pay,
for his godnes so mich more
As a ȝer is bi a day, 8820
- or as a day to an hour, —that is, fortyfold. or as a day is by an houŕ,
that sich as rulen wel hor witt
moun knowe hor mede for that langourȝ
fourty-folde forto be qvytt. 8824

8811, 8821 MS. aday.

8816 MS. reads of for or.

therfore þe prophet Isaye
sais he wold preche one likyng ȝeȝ
Aȝaynus one day of anye
to God that ȝeldes in that maner.

Isaiah says
that God
gives a year
of joy for a
day of pain ;
8828

*Isaie xvi: Predicarem annum placabilem domino, diem
ulcionis Deo nostro.*

her apertly ȝe moun se
one day of tribulacioun
Askes one ȝeȝ whit to be
of comfort 7 remissioun.

a day of
trouble
demands a
year of
comfort.
8832

so to conclude ouȝ first mater

And sett an houȝ to a day,
ffourty houres bout weȝ

Ihesus in his sepulcre lay,

Since Jesus
stayed 40
hours in the
tomb,
8836

And fourtie daies on erth he went

After his resurreccioun,
to comfort his brether he toke entent

In hor gret tribulacioun.

he spent 40
days after-
wards in
comforting
his brethren.
8840

*Vnde glossa: Quadraginta horis mortuus fuerat, propter
hoc quadraginta diebus se viuere confirmabat.*

Ensawmple by this we moun se,
that suffres for þe riȝt any
ffourty-fold qvrit he shal be
And rewardet, as ere saide I.

Every man
who suffers
for the right
shall be
rewarded
fortyfold.
8844

*Circa tercium qualiter Ascendit.** [fol. 138 a.]

The thrid poynt is god to knowe
how he stegh to heuen blis,
first myȝtily, as I shal showe,
As Isaie wel witnes þis :

(3) As to
how Christ
ascended,
he rose
mightily,
as Isaiah
witnesses,
8848

*Quis est iste, qui venit de Edom ⁊; Primo potenter
gradiens in multitudine fortitudinis. Isaie lxxj.**

Also sayn Ion sais þat neuer none
stegh into heuen saue only he
that Goddes sone is 7 verray mon,
And now sitting in that se.

and John
says that no
other
ascended
into heaven,
8852

8834 MS. aday.

* Latin written in the margin.

for no
creature can
do it by his
own power.

theñ sais þe glose made þer-opon
that neuer none thurȝe his owen powste,
for no creatuȝ þat con,
hit weȝ impossibilite.

8856

Christ went
up in a
cloud, which
was obedient
to him.

And al-thagh Crist in cloude vp went
not thurȝe the cloudes owen power,
but schowe hit was obedient
to serue Crist in that maner;

8860

The cloud
was serving
its creator;

For vche creatuȝ is kent
be kind to serue his creatour,
ther-for̃ that cloude was ther present
to do his office at that ouȝ.

8864

he had no
help of
angels or
elements,

So he stegh vp whit ful pouste
of his godhede, none other waye,
for none Aungels help hade he
ny other element, soth to say,

8868

as had
Enoch and
Elias.

As hade Enok, and Hely
that raueschet weȝ thurgh Godes might,
that one in fuyr, as sais the story,
that other in cloude whit Angels bright.

8872

*Vnde dicit Gregorius: Primus per coitum generatus 7 gen-
erans scilicet Enoc, Secundus generatus set non
generans scilicet Helias, Tercius nec generatus nec
generans scilicet Christus, qui propria virtute ascendit.*

Secundo Ascendit patenter.

[fol. 138 b.]

Christ
ascended
openly in
his disciples'
sight, and
no one asked
him why.

Also he stegh vp openly
in alle his disciples syȝt,
and neuer one asket qweder ne why,
for thai knewe he was God almight.

8876

Iohannes xvi: Nemo ex vobis interrogat me, quo vadis.

He ascended
before them
that they
might be
witnesses,

And steghe vp in hor sight wold he
for thre causes that I sal say,
one is that thai schuld witnesses be
of that [thai] seghe another daye.

8880

8854 MS. w of powste inserted.

the secounde cause that thai suld se
hor owen kind broght vp that day
and mirthe in hert haue, leue 3e me,
to be moꝝ stidfast in the fay,

that they
might re-
joice in the
exaltation
of their own
nature,

8884

and for that kindnes so kud
alle way wilne his trace to suwe,
and thoght oñ hym in hert hud
in tribulacioun to be trewe.

and that
they might
desire to
follow him.

8888

Tercio ascendit letantur quia iubilantibus Angelis.

Also he stegh vp ioyfully,
for aungels in heuen light
maden mirthe and melody
when thai seggen that ilk sight.

Christ
ascended
joyfully, for
angels made
mirth;

8892

*Psalmus: Ascendit deus in [iu]b[i]lacione[m].**

And Austyn sais when Crist vp steghe
alle heuen schuld haue for that grete drede,
'Sterres merueile steking oñ hegh,
alle saintez enioy for that dede,

Augustine
says that
all heaven
rejoiced,

8896

'Trompes 3iuen a blisful souñ,
and that glade weꝝ suetely sing,
in that wheꝝ of deuocioun,
full off ioy alle likyng.'

trumpets
sounded,
and the re-
deemed sang
sweetly.

8900

*Quarto velociter, quoniam tantum spacium in momento
percurrit.*

Also Crist stegh hastely
in one stounde so fer to go,
as Dauid in his prophecy
told before hit suld be so:

[fol. 139 a.]

Christ
ascended
swiftly, as
Dauid had
prophesied.

8904

Exultauit ut gigas ad currendam rē.

But how fer he lepe 3e schun se,
as the philosopher sais heꝝ,
Raby Moyse, leue 3e me,
that writes of hit in this maner.

Rabbi Moses
tells how far
he leaped:

8908

8881 MS. se corrected from be.

8886 MS. w of suwe inserted.

* MS. tribulacione.

- of the seven planets and the seven heavens, each heaven is as wide
 he sais, 'seuen heuenes ther bien,
 and seuen planetes eke also,
 and vche planete a heuen betwene
 as muche space as a moñ wil go 8912
- as a man can walk in 500 years,
 'of playne way in fwe hundret 3eṛ,
 and space betwene vchone of tho
 as muche as vche heuen that is cler,
 of one widenes byn both two, 8916
- and the same space is between each two heavens;
 'So that the space that betwene is
 from heuen to heuen, as sais he,
 of as grete widenes i-wis
 as is vche heuen of quantite. 8920
- then seven heavens and seven spaces amount to 7000,
 'then seuen heuens to acompt
 and seuen spaces hom betwene
 to seuen thousand h[it wol] Amovnt,
 3if thai trwle meten bene. 8924
- and from the midst of the earth to the seventh heaven,
 'and for to reken wol oright
 from middes of the vrthe heṛ
 to the heghchip and light
 of the seuent boute weṛ, 8928
- called Saturn, is a journey of 7,107 years;
 'the whiche Saturnes callet is,
 seuen thousand hunderth and seuen space,
 as muche as mon schulde go i-wis [fol. 139 b.]
 in so long while and he hade grace. 8932
- and if each day's journey is 40 miles of 2,000 cubits each,
 'and to acompt vche iovrne
 to fourty mile of heuen way,
 as vche mile, as leue 3e me,
 two thousand [cubitus] leue 3e me, 8936
- and each year has 360 days, you know how high Christ leaped.
 'And putte also to vche 3eṛ
 thre hundreth dayes 7 sixte,
 thus haue I acomptet heṛ
 how hegh Crist lepe thurgh his merce. 8940

Circa quantum cum quibus ascendit.

- Nowe schun 3e knowe that he vp stegh
 whit A grete pray of moñ-kynde,
 and with aungels als oñ hegh
 ful grete novmber, as I finde. 8944
 (4) He
 ascended
 with many
 men and
 angels,
- that he stegh vp whit mony men
 the Sauter shewes apertely,
 for hor wrechedenes he raft then
 and honourd hom worchipfully. 8948
 for the
 Psalter
 shows that
 he had men
 with him,
- Psalmus: Ascendisti in altum, cepisti Captiuitatem.*
 and that he stegh vp eke Also
 whit grete novmbre of Aungels clef
 and holy men as both two,
 this prophcy wil witnes hef: 8952
 and the
 prophet
 bears wit-
 ness to the
 angels.
- Ysaï xxiijº: Quis est iste, qui venit de Eodom, 12.*
 for when Crist to heuen went,
 summe Aungels in heuen wef
 that wef not in hor kind kent
 that God hade moñ for-boght so deř, 8956
 For some
 angels did
 not know
 that God had
 redeemed
 man,
- Ne that he moñ becomen was,
 therfor thai wonderet oñ that sight
 of suche prese comyng to that place,
 And Crist al bloody and so dight. [fol. 140 a.] 8960
 and mar-
 velled at the
 coming of
 Christ and
 his com-
 pany,
- then the lasse aungels asket the moř,
 who that was that come heuen whitinne .
 from the world ledyng thore
 suche as helle haden bien whit-inne, 8964
 and they
 asked who
 came bring-
 ing people
 from hell.
- Quis est iste, qui venit de Eodom 7 eodom interpretatur
 sanguinia, Bosra munita, quasi diceret: Quis est iste,
 qui venit de mundo saguino per peccatum 7 de
 inferno Munito, 12 12.*
- but Denys in a boke he mas
 sais when Crist to heuen went
 thre questiouns in that caas
 Aungels askeden Crist present. 8968
 Denys says
 that the
 angels asked
 three
 questions:

8962 MS. First i of whitinne inserted.

8965 MS. aboke.

first the
great angels
asked each
other:

the furst that grete Angels made
vchone to other alle in ffeȝ,
the secounde to Crist thai hade
in this maner that ȝe schun heȝ,

8971

the thrid questioun i-wis
the lasse maden to the moȝ,
as I schal declarȝ ȝow this,
but sumqwat I haue sade befoȝ.

8976

'Who is he
that comes
from the
world of sin
and from
hell?

thenne askeden the grete ther-inȝ
who was he that come ther so
out of the bloody world of synne
and from helle so stoutely tho.

8980

Iste formosus in stola sua, 12.

He is seemly
in clothing
and in fol-
lowing.
Jesus
answered:

'Semely he is in his clethyng,
and goyng with a ful powerȝ,'
and while thay weren thus spekyng
Ihesus vnswaret, as ȝe schun heȝ.

8984

Ego qui loquor iusticiam 7 propugnator sum ad saluandum.

'I am Jesus,
who speak
righteous-
ness; I
am the
champion.'

'I am,' he saide, 'swete Ihesu,
that speke al maner riȝtwisnes,
And bifoȝ-fegher thurgh vertu
to saue hom that weȝ in destresse.'

[fol. 140 b.]

8988

A second
question the
great angels
asked of
Christ:

the secound questioun was this,
that grete angels askeden tho
to Crist so goingȝ toward blisse,
al bloody wondet as moȝ in wo:

8992

*Quare ergo rubrum est indumentum 7 vestimenta tua
sicut calcancium in torculari.*

'Why is thy
clothing red
like wine-
pressers?'

'whi is thi hulingȝ now so rede
and thi clothes opon the
like wyne-pressores oȝ lenthȝ and brede,
and al bloody oponȝ to se?'

8996

8979 MS. r of world inserted

this ilk^q questioun askeden thai
for his body was bloody,
whiche blode he keppet wel alway
that from his body went none bye,

He kept the
blood always
on his body

9000

and bloody stremes he loket aye,
as Bede sais, I schal telle whi,
fyue causes in gode fay
him nedet to kepe hit skilfully,

for fyve
reasons that
Bede gives :

9004

*Beda: Cicatrices dominus seruauit 7 in iudicio seruaturus
est, vt fidem resurrectionis astruat, vt pro omnibus
hominibus supplicando eas patri representet, vt boni,
quam misericorditer sint redempti, agnoscant, vt per-
petue victorie sue certum triumphum deferant, vt re-
probi, quam iuste sint dampnati, videant.*

Euer til the day of dome schal be
and therto shewe hom openly.
the furst cause now 3e schun se,
as at sayn Bede lornet haue I,

9008

for to norisshe fully [pe] fay
of his resurrection,
that he rose the thridde day
next after his passioun

[fol. 141 a.]

to keep
alive the
faith that
he rose

9012

in that flesshe and blode verray
that deghet for our saluacioun,
lest men hade opet him sto[l]en away
by coyntys and collusioun,

in the same
flesh and
blood (lest
men should
think him
stolen away

9016

And that sum other body rose
that was made be fantasy,
as was emonge Iewes lose
hor error for to iustifye.

and risen in
some other
body, as the
Jews be-
lieve);

9020

the secounde cause, for to present
the bloody stremes as this day
to his fader omnipotent,
and for all mon-kinde to pray.

to present
the bloody
streams to
his father
as a prayer
for man;

9024

8999 MS. al *deleted before* wel. 9001 MS. he *inserted*. 9003 MS.
i schal telle how *deleted after* causes. 9009 MS. in. 9015 MS. stoken.

- to show good men how mercifully they were redeemed; the thridde, that gode schulde knowe how merciabie thai were by hym for-boght, hit wold showe, to mynne him on that maner. 9028
- to indicate his victory over the devil; the feurthe cause, to knowe be tho he hade euer-lesting victory of the deuel that did vs wo and broght vs in so grete any. 9032
- and to remind the wicked that they are justly punished. that fift cause is at wikket men schal knowe that thai movne worthely for hor misdede be dampnet thenne, that to Crist deden vnkindely, 9036
- for his kindenes schal showe wel ther that he kuythet to mon-kinde by blody on body that he schal ber, men of hor misdede to haue mynde. 9040
- Jesus answered: 'I have trampled that press alone.' Thenne to this questioun anon Crist onsualet and saide this, 'that pressour I haue appairet al-one, 3ette of the folk, whit me none is.' 9044
[fol. 141 b.]
Torcular calcaui solus 7 de gentibus non est vir mecum.
- The cross is a press in which he was pressed, The holy croice may callet be a pressour pressing blode so bright, in whiche pressour presset was he that dehet on rode for monnes right. 9048
- or else the devil is a press that binds men in sin; Or elles the deuel he calles her Suche a ppressour properly, that mon-kinde bindes that maner in sinne and sorow sotily, 9052
- pressing out good and leaving vices; that gostly and to God der He presses oute ful priuely, and leues in him noght that gode wer, vices by lengyng hym destrye. 9056

9050 MS. appressour.

9053 MS. to inserted.

9055 MS. in him inserted.

But ouȝ fegher put vnder fote
that ilk pressor vs appairiȝ,
breke bond * of synne 7 did vs bote,
and stegh to heuen as heghest king,

But our
fighter over-
came that
press, broke
the bond of
sin,
9060

the tauerne of heuen oponet he
and sent wyne of the Holy Gost,
and whit that wine sustenet weȝ we
to striue agayn the deueles bost.

opened the
tavern of
heaven, and
sent us wine
of the Holy
Ghost.
9064

The thridde questioun that was made
when that Crist to heuen stegh,
lasse aungels to the moȝ hade
in his goynȝ vppe oȝ hegh :

The lesser
angels
asked the
greater :

9068

*Quis est iste rex glorie ? Respondit dominus virtutum ipse
est Rex glorie.*

'What is he this kinge of blisse ?'
Saiden the lasse to the more,
then thai onsuareden and saiden this,
that vertuouse God went ther befoȝ,

[fol. 142 a.]

'Who is this
king of
bliss ?' and
they
answered,
'He is God,
9072

Kenȝ of blisse that moȝ is,
as Dauid propheciet hoȝ,
nowe is fulfillet forsothe i-wis
his prophecy in Angels lore.

by whom
David's pro-
phcy is
fulfilled.'

9076

Of these Aungels questioun
when that Crist to heuen went,
and of that onsuaȝ be resoun,
Austyn tretes whit gode entent,

Augustine
says of this
question and
answer

9080

And sais that alle the aiȝ oȝ hegh
at Cristes vpsteiȝ halowet was,
and novmbre of deueles when he vppe stegh
floghen for ferde to se his face,

that the
upper air
was blessed
by Christ's
rising, and
devils fled,

9084

To the whech runnen fast
Aungels at hom forto enquerȝ,
what power that was that by hom past
and what kenȝ of blis went so theȝ.

of whom
angels asked
what power
had just
passed them.

9088

9059 MS. boind.

9080 MS. f deleted after Austyn.

Quis est Iste Rex glorie, 7 cetera.

The devils
answered:
'This is he
who was so
red and so
white;

Then thai onsuaret 7 als tite
and saiden 'sikerly this is he
that was so rody 7 so white,
and after-ward mo rud hade he,

909¹

he suffered
death on the
cross, strong
to fight the
devil;

'So bitterli that bale con bete,
he suffert on the rode tre,
big agayn the deuel to flite
and armet no way for to fle,

909⁶

foul seeming
in death,
fair in
rising;
white from
the virgin,
red from the
bloody cross;

'In dethe foul semyng to the sight,
wonder fai? in hup-rising,
white of that virgyn he in light,
all reide of blode in croice hengyng,

910⁰

a purse to
gather in-
sults in, but
shining clear
in heaven.'

'A purs to geder repreues inne
ffor mony repreue then hade he,
but in heuen shynyng bout syn
clerly now we moun hym se.'

[fol. 142 b.]

910⁴

Circa quintum, quo scilicet Ascendit.

(5) He went
above all
heavens,
whence he
had come

Now shul we wit quider he went,
A-buf alle heuens, leue 3e me,
for from that plas to erth he glent,
And thider azayn pis day stegh he.

910⁸

to fulfil all
things, as
the apostle
witnesses,

Alle thing as was his entent
to fulfille with hert fre,
As þe apostle her present
witnes, as wel reden we:

911²

*Ad Ephesios iiij^o: Qui descendit, ipse est, 7 qui Ascendit
super omnes celos vt adimpleret omnia.*

There are
many
heavens,

'A-buf alle heuens,' sais he he?,
for mony heuens I fynde þer bene,
Abuf alle quich with-out we?
he stegh pis day, as we shal sene.

911⁶

*Est enim celum materiale, rationale, intellectuale 7 [super]
substantiale.*

ffour maner heuens wel I fynde	ffour maners heuens.*	I will describe four kinds.
As clerus speken of conyngly,		
the quych, qvil it is in my mynde,		
declaer I wil as lernet haue I.	9120	

The first is heuen made of mater		The material heavens are seven,
7 seuen of þo þer ben I-wys,		
As I bifore tolde þou heer,		
but hor names heer writen is	9124	

In Latyn, wel as ȝe moun se,		whose names I give not in English, lest I state more than I can prove.
but þe Englisch I wil leeue,		
lest men presumptuose holden me		
to put me firre þen I may preue.	9128	

*Nota quod vii sunt celi, scilicet celum aereum, ethereum,
Olimpium, igneum, siderium, cristulinum 7 empirium
7 celum sancte trinitatis supra omnes.*

Another heuen in world is heer	[fol. 143 a.]	The reason- able heaven is a right- eous man,
that resonable callide is,		
A riȝt-wis mon 7 to God deer		
that dos al wel 7 noȝt amys,	9132	

by thre skilles preue I may		as is shown in three ways.
that sich a mon of gode lyuyng		
In heuen blis is dwellyng ay,		
And heuenly weel in hym wonyng.	9136	

ffor as heuen is Goddes se		Since heaven is God's dwelling, a good man's soul is the seat of wisdom.
And wonyng, as sais Isaie,		
so riȝtwis monnus saule may be		
A see of wisdom witerly:	9140	

*Isaie xxx^o: Celum mihi sedes est. 7 in Sapientia: Anima
iusti sedes est sapientie.*

Als a monnus soule in this		Also his conversation is good,
may callide be heuen by resoun,		
that holi 7 gode alway is		
In his conuersacioun,	9144	

* At left of the text.

9136 MS. First e of weel inserted.

or he thinks
of heaven
and despises
this world;

ffor he thenkes neuer amys,
but ay toward that blis is boun,
And holdes this world noȝt worth I-wis
so grete is his deuocioun,

9148

Vnde dicit apostolus: Nostra conuersacio in celis est.

as the
apostle said
of himself
and other
devout men,

therfore sais þe apostle heȝ
by hym-self 7 oper mo,
that in þis world thoȝten nothin[g] deȝ
but alway towarde heuen to go,

9152

whose souls
dwelt in
heaven till
their
martyrdom.

'Ouȝ lyuyng is in heuen cleȝ,'
And sothly he myȝt say then so,
for til þai alle martiride weȝ
The soule in heuen, þe body in wo.

9156

A righteous
man's soul
is heaven
because of
good works,

the thrid cause qverfore 7 qvy
that monnus saule of gode lyuyng
Is callide heuen worthily,
ffor continuel gode worchyng.

9160

like the
saints whose
souls move
towards
bliss

ffor right as heuen meues all way,
So meuen saintez hor soules heȝ
toward the blisse that lastes ay
whit continuel pray[er].

[fol. 143 b.]

9164

and spurn
the devil.

And meuen the deuyl als day for day,
when he wold [no]ye, [no]ght to cum neȝ,
that the soule, I may wel say,
his werrai heuen whil hit is kler.

9168

*Item celum intellectuale est Angelus. Angeli enim dicuntur
celum, quia ad instar celi sunt sanctissimi, et patet
inferius.*

The heavens
of good
understand-
ing are the
angels.

Heuen of gode vnderstondyng
Arn aungels in heuen bright,
that alway bien in * hegh duelling,
as heuen his cleȝ and alway bright,

9172

9151 MS. nothings.

9166 MS. hye heght.

9164 MS. praying.

9171 MS. in he hegh.

By-cause of hor grete dignite
And excellence thai han theȝ,
of whiche speaks, as 3e schun se,
A grete clerik Denys hom to heȝ,

They are of
great dignity
and excel-
lence, as
Denis says,

9176

Dionisius in libro de diuine nominibus capitulo iiij^o:

*Diuine mentes sunt super reliqua existencia 7 viuunt
super reliqua viuencia 7 intelligunt 7 cognoscunt
super sensum * 7 racionem 7 plus quam omnia exi-
stencia pulcrum 7 bonum desiderant 7 eo participant.*

And calles Aungels that bien cler
Goddess myndes that inne him is,
for what he thenkes whitouten weȝ
by hom is wroght anone in blisse;

who calls
the angels
God's minds

9180

for thai bien ministres of his wille,
therfor his myndes I may hom calle,
frely anone for to fulfille
in his thoght what-seuer may falle.

and minis-
ters of his
will;

9184

Therfor he sais heȝ that thai
bene aboue all thing that is,
and aboue all that leue may
thai leuen in liking, leue wel this,

[fol. 144 a.]

they live
above all
others,

9188

Vnderstonden and knowen ay
aboue alle resoun and wit i-wisse,
and mor then any thing may
that made is thai mone no way mys,

have under-
standing
above all,

9192

That is fair and gode also
thai wilnen all way witerly,
and han part of hit for oo
boute whit-stondyng, trauail or ny.

and desire
part in all
good.

9196

*Secundo: sunt pulcherime nature 7 glorie, de quorum
pulcritudine dicit Dionisius in eodem libro: Angelus
est manifestacio occulti luminis, speculum purum,
clarissimum, inco[n]taminatum, in-coinquinatum, sus-*

* MS. censum corrected from sensum.

*cipiens, si est fas dicere, pulcritudinem boniformis
Deiformitatis.*

Also angels
are most
beautiful, as
this clerk
says:

Also Aungels in hor kinde
arn most fair in heuen blis,
of whiche fairnes, as I finde,
spekes this clerk no thing amys,

9200

'An angel
is a mirror
of clear
light,

and sais, 'an aungel is ovt-showing
of hidde light and clene merour,
Most clene and fylet no thing,
all graciouslye thing as gouernour,

9204

and most
like God of
any crea-
ture.'

'And ȝif hit leueful be to say,
an Aungel cler wel I may calle
of Goddes fourmyng in gode fay
and most like thing to him of alle.'

9208

And angels
are most
mighty; as
John of
Damascus
says:

Also aungels biggest bien
by-cause of werty and power,
of whiche spekes, as wel i-sene,
A clerk, Iohan Damasce, wisele her,

9212

*Damascenus libro ij^o capitulo ij^o: fortes sunt angeli et [fol. 144 b.]
parati ad Dei voluntatis expletionem 7 ibi con-
festim inueniuntur, ubi diuinus iusserit nutus.*

'Strong
angels are
ever ready
and skilful
to fulfil
God's will,

And sais that stif aungeles on hegh
be redy all-way to fulfyll
Goddes witt 7 therto slegh,
7 ther bynd fondeid loud and stift,

9216

to spare
good and
destroy evil,
however
hard it may
be.'

As God biddus all-way negh
gode to spare 7 ewle to spiff,
be thi trauel neuer so dreggh
strenght thai hañ all-way at witt.

9220

*Quarto celum sup[er]substantialie est equalitas diuine
excellentie.*

The super-
substantial
heaven is
where the
Trinity
dwells;

the furth heuen I spek of her
is aboue all substancial thing,
ther is the Trinite entere
Fadur 7 Soñ 7 Gost wonnyng;

9224

9222 MS. su deleted after all.

from wheche heuen, withouten were,
com Crist 7 thider went, bout lesing,
herto acordes the Sauter
that Dauid mad God ay plesing:

from this
Christ came,
and to this
he returned,
as the
Psalter says.
9228

Psalmus: A summo celo egressio eius.

therefore aboue thes heuens all
to that hegh place theñ vp stegh he,
which heuen of all is hede 7 walt,
ther is the verrai trinite,

9232

A-bowe all heuens materiall
as shawes this Psalme, as 3e shin se,
told before what shuld befall
by king Dauid, as theñ wrot he:

This heaven
is above all
material
heavens,
as David
prophesied:
9236

Elevata est magnificentia tua id

he said that Goddes gretnesse was
aboue all heuens howeñ oñ hegh,
that is to wit to that place
ther soueraigne wisdam is 7 sleggh.

[fol. 145 a.]

'God's great-
ness is
raised above
all heavens',
that is,
to the seat of
sovereign
wisdom,
9240

Empirium that heuen cald is,
aboue theñ whiche mon-kind he [b]rogh?
to the most soueraigne blisse
that for his godhid is wroght.

called the
Empyreum,
where he
took man-
kind,
9244

For that flesch 7 blod entere
that he toke of Mare fre,
thider he brogh? withouten were
to his fader heghust see.

for he
brought
Mary's flesh
and blood to
the highest
seat;
9248

3e shul not leue he houen was
as was Ennoc 7 Heli here,
nother to that selwe place
ny only thurgh aungeles power;

not to the
same place
as Enoch
and Elias,
9252

ffor thai were brogh? to Paradise
that Adam lost for his trespase,
but Ihesu thurgh his aweñ awice
went thidur as is the heghust place.

for they
went to the
Paradise
that Adam
lost;
9256

9242 MS. wroght.

Christ
dwells with
angels and
saints

In that heuen Crist is wonnyng
7 with him aungeles clene 7 clere,
and holy saintes of gode liuing
whil that thai in erthe were,

9260

so high that
none come
nigh him,

So heghe yet ther comes non
as is the holy Trinite,
for his see is abowe uchone
7 in him our kind has he.

9264

except Our
Lady, who
knew more
than man
may.

But if hit be our lady alqud
that ho knewe more then we mon se,
vnworthi is all thing to that word
7 knowe so fer his priuete.

9268

Quod ascendit super celos rationales.

He ascended
above the
heavens of
reason, that
is, the re-
deemed and
the saints.

now that he stegh vp eke also
aboue all heuens resonable,
that is to wit men out of wo
7 saintes to blisse alway able,

[fol. 145 b.]

9274

As I declaret here bifore,
hit shewes by this autorite
aboue all saules lasse 7 more
7 eke the heghust heuen zede he.

9276

*Canticorum ij^o: Ecce iste venit saliens in montibus 7
transiliens colles.*

'Lo', said
the wise
man, 'he
went leaping
hilles and
overleaping
their tops.'

'se', sais the wise mon, 'as he went *
lepyng in hilles 7 ore-lepyng
the coppes of hom', then is vs kent
by glose of this to haue conyng,

9280

The hills
were angels
that he
leaped
among,

What thes hilles moun signifie
7 coppes of hom, I wol now mynne.
here calles the glose, I shal not lighe,
tho hilles aungeles he lepe inne,

9284

for angels
were all
about him;

For aungeles all about him were
when he so to heuen went,
therefore he calles hom hilles here
that so with him that tyme we lent.

9288

9277 This line follows 9280.

7 hilles coppes that he ore-lepe
where holi saintes he with him toke,
but ȝet aboue hom, takes kepe,
he lepe, ȝet he* hom noȝt forsoke.

and hilltops
were saints
whom he
took with
him.

9292

So that I may preue by this
aboue all heuens stegh that king
that resonable arn callet iwis,
7 heuens of gode vnderstanding,

So he went
above
heavens of
reason and
understand-
ing.

9296

the whiche byn aungeles clene 7 clere
for excellentship 7 dignite,
as I before declaret here
preue I wol by autorite:

9300

*Psalmus: Qui ponis nubem ascensum tuum, qui ambulas
super pennas ventorum.* [fol. 146 a.]

also to preue that he up-stegh
to the heghust heuen of all,
the gospel here is writen negh
to wittennesse what-scuer may bifall:

That he
ascended to
the highest
heaven,
Mark
proves:

9304

*Marcii ultimo: Et dominus quidem Ihesus postquam
locutus est eis, assumptus est in celum 7 sedet a
dextris Dei.*

Marc sais, 'when oure lort Ihesu
had spoken with his discipuls here,
he s[t]e[gh] thurgh his vertue
7 sat on Goddes right hond nere.'

'When he
had spoken
with his
disciples, he
ascended to
God's right
hand, which
is the
equality of
God's might.

9308

Goddes right hond callet is
the euenship of Goddes myghȝ,
for euen 7 euen thai were iwis
when he was comen into that light.

9312

Circa sextum quare ascendit notandum.

now whi he stegh vp into that blisse,
gode is to knowe with hert stable,
neghen causes I fynd iwis
That frutfull arn 7 profitable.

(6) As to •
why he
ascended,
there are
nine reasons.

9316

9292 MS. ȝet repeated after ȝet he.

9307 MS. reads speke for stegh.

*Nota quod ascensionis domini ix sunt fructus siue
utilitates.**

His ascen-
sion gave us
power to
dwell with
God,

The first frut of aff is this,
to woñ with God hit mad vs able
7 to loue him treuely in this,
he to vs more merciabie.

9320

for Christ
said: 'If I
go not, ye
cannot know
your coun-
sellor.'

For Crist said er he vp went,
'bot if I go, 3e mounð not knowe
3our consailour that shal be sent,
the Holi Gost to comfort 3ow.'

9324

Iohannis xvi^o: Nisi ego abiero,† paraclitus non veniet ad vos.

Augustine
says: 'If
we draw
near God in
flesh, we are
not good
disciples,

Then tretes Austain opoñ this
7 sais, 'if that we fleschely drow
to God, in that we done amys,
noght gode discipuls by his sawe,

[fol. 146 b.]

9328

but if we
desire his
grace spiri-
tually we
may rise to
his dwell-
ing.'

'But 3if [we] gostly wilne his grace
and desiren hit for to winne,
we mouen be able to that place
that he stegh to and now is in.'

9331

*Augustinus: si carnaliter mihi adhereritis, capaces spiritus
non eritis.*

The ascen-
sion gave
us more
knowledge
of his god-
head, as
John says:

the secounde prophete witerly
ys forto haue the moṛ knowiṅ
of his godhede, as preues herby
that sayn Iohn sais vs showing,

9336

*Iohannis xiiij^o: si diligeretis me, gaudiretis vtiq̃ue, quia
vado ad patrem.*

'If ye loved
me tenderly,
ye would
rejoice that
I go to my
father.'

'yff 3e louet me tenderly,
3e schuld' haue tho moṛ likyṅ
That I go to my fader in hye,
that in heuen is heghest keng.'

9340

* Latin written in the margin.

† MS. abgero.

After 9333 this line is deleted: is for to knowe witerly.

9333 MS. k deleted after mor.

thenne says Austyn glosing this
 in Goddes nome, as ȝe schun heȝ,
 in Latyn furst as wreten ys,
 and afre in Englis moȝ cleȝ:

Augustine's
 gloss I will
 give in Latin
 and in
 English;

9344

*Augustinus: Ideo subtraho formam istam serui, in quo
 pater maior me est, ut Deum spiritum aliter videatur.*

be-cause that is apostels alle
 Seghen him heȝ as werray moȝ
 and do as to a moȝ schuld * falle,
 Saue synne might none put hym opoȝ,

since
 Christ's
 apostles saw
 him always
 like a man,
 except for
 sin, and he
 had said he
 was God's
 son, he must
 needs cease
 to live as
 man;

9348

and als he told' oft befoȝ
 that werray Goddes soȝ was he,
 therfoȝ to dwelle as moȝ euermoȝ
 whit hom by skil hit might not be.

[fol. 147 a.]

9352

ny.in-as-mече as he God was
 to duelle in erthe hit semet ewel,
 therfoȝ to his proper place
 He most go to ouercome the deucl.

since he was
 God, he
 must go to
 overcome
 the devil;

9356

and whil he was in erthe heȝ
 seruant he was from heuen sent,
 From his fader of fulle power
 to forbye moȝ obedient,

while on
 earth he was
 like a ser-
 vant,

9360

therfoȝ to preue that he God was
 as wele as moȝ, him nedet to go
 bothe God and moȝ in-to that place
 that he befoȝ for moȝ come fro,

so to prove
 himself God,
 he had to
 go to his
 own place,

9364

And fourme of seruand put awaye
 steghyng in-to heuen blisse,
 that his discipuls mighten say,
 'werray God ouȝ maistre is'.

putting
 away the
 form of
 servant to
 appear very
 God;

9368

9347 MS. amon schuld repeated.

9356 MS. m deleted after to.

9368 MS. al deleted after God; is inserted in different ink; maistre
 corrected from maistres.

'I put away
the form of
servant that
ye may
know me
God.'

Therfor saynt Austyn by his witte
in Cristes nome sais sothele this,
'fourme [of ~~servant~~] away I putte
that ȝe moun knowe me God i-wis.'

937²

*Hec Augustinus ubi prius. Tercia utilitas sue
ascensionis est meritum fidei.*

The ascen-
sion is
profitable
for the merit
of faith

the thridde prophete in gode fay
of Ihesu Crist ascensione
is merit that moñ wene may
To leue whit ful deuocion

937⁶

to believe
what cannot
be seen.

that was done that ilk day
when he to heuen made him bouoñ,
and for to leue with hert werray
that no fleshely men se moun.

938⁰

*Leo papa In sermone de ascensione: Magnarum enim hic
vigor est mencium incuntanter credere, que corporio
non videntur in-tuitu, 7 ibi figere desiderium, quo
nequeas inferre conspectum.* [fol. 147 b.]

Augustine
comments
on a verse
of the
Psalter:

Saint Austyn tretres* of this mater
opoñ a uerse that I sal say,
that Dauid writes† in his Sauter,
whiche werse begynnynȝ rede ȝe may,

938⁴

Escultauit et gigas, 7 cetera;

Christ tried
while on
earth to
release us
from the
power of sin

and sais that Crist tarit noght
to help vs whil that he ** was heȝ,
but ran cryingȝ and vche way soght
to bring vs oute of grete daungeȝ,

938⁸

by preach-
ing, holy
living,
dying, going
to hell,

Whit word and penible preching,
holy lif whit-outen synne,
suffring dethe, to helle goynȝ
to bring vs owte that weȝ per-in,

939¹

9369 MS. sayn taustyn.

9375 MS. as deleted after merit.

9378 MS. him in margin.

9381 MS. tretres repeated.

9382 MS. auerse.

9383 MS. writes repeated.

9384 MS. begynnynȝ corrected from benynnynȝ.

9386 MS. her written for he.

9392 MS. goynȝ deleted after w.?

Leuyng aȝayne, 7 hym showing
to his brether er he wold twinne,
and after-ward to heuen steghyng,
that selue wele vs for to wynne.

rising from
the dead,
appearing to
his brethren,
ascending to
heaven;
9396

He ran crying that sinful men
schuld turne to him and sun forsake,
from hegh-sight he went then
that we schuld turne 7 herte wake,

he went
from our
sight that
we should
awaken our
hearts
9400

in gode lif for to fynde him ther
as he went in heuen blis,
[and] this prophet wel vs to ber,
we * movne be sekur of i-wis.

to find him
in heaven.
9404

Hec Augustinus. Quarta est nostra securitas.

The furth profit in gode fay
That he stegh for to heuen blisse,
to mak vs siker soth to say
7 preue vs for his ther he is,

[fol. 148 a.]

His ascen-
sion is pro-
fitable as our
security to
prove us his,
9408

And ouȝ aduocate to be in nede
to his fadur all-welding,
that whil thar vs haue no drede
to com ther-as he is wonyng.

and to give
us an advo-
cate with
the Father;
9412

Herto acordes gode saint Iohn
7 sais, 'a gode vocate hañ we
to the fader of heuen vp-gon,
Ihesu Crist that deghet on tre.'

John says:
'A good
advocate
have we in
Jesus, who
died on the
cross.'
9416

*Iohannis ijº: Aduocatam habemus apud patrem Ihesum
Christum iustum 7 ipse est propitiatio † pro peccatis
nostris.*

of whiche sicurnesse said before
that mon schuld haue on heuen blisse,
Bernard in his liking lore
ful wittely declares this,

So Bernard
speaks
9420

9398 MS. sunforsake.
9404 MS. weȝ movne.

9403 MS. as.
† MS. preposatio.

to prove
that good
men are
worthy of
bliss:

Right as sinful men shuld say
that where represent priuely,
so spekes Bernard, in gode fay,
to preue gode to that blisse worthy,

9424

*Bernardus: Securum accessum habes, o homo, ad Deum
ubi mater ante filium, filius ante patrem, mater
ostendit filio pectus 7 vbera, filius ostendit patri
latus 7 vulnera: Nulla ergo poterit esse repulsa,
ubi tot concurrunt caritatis* insignia.*

'Man, thou
hast a sure
way to God
when mother
and son pray
for thee;

And sais, 'moñ, thow has sicur way
to go to God graciously,
theras is redy for to pray
bothe moder and soñe ful of mercy;

9428

mother
prays son,
and son
father;

'Thenne moder to the soñ in blisse,
the soñ to the fadur oñ hegh,
I con wit no way i-wis
how help might schap him more negh.

[fol. 148 b.]

9432

when the
mother
shows her
son her
breast, he
pities men,

'For the moder shows the soñ
brest and pappes that soek he,
whenne soñ is mynnet opoñ that wone
oñ monkind he most haue pite,

9436

and shows
his father
his wounds;

'And shewes the fader side 7 woundes
that he tholet oñ rode tre,
thus bothe biholden the blisset boundez
of werray loue and charite.

9440

with these
tokens there
can be no
refusal.

'Ther may be none azayn-puttyng
when all these seignes shewet byn,
ny for to help moñ ma[ke] fluttyng,
God may not schutte him, wel is sene.'

9444

Quinta vtilitas est nostra dignitas

The ascen-
sion is pro-
fitable for
the dignity
of mankind,

the fift prophet preue I may
moñ-kinde hade whenne Crist vp-stegh,
that ouþ kind that ilk day
to heghest heuen was houen oñ hegh,

9448

* MS. caritatis corrected from caritas.

9443 MS. may.

And on Goddes right honde sette
to preue vs next his deite,
for godhede whit moñ-hede was met
to menske moñkind, leue 3e me.

since Christ,
God and
man, sits on
God's right
hand.

9452

Therfor aungels clene and cler
euer sithen that tyme mighten wel se
that moñ to God was more der
thenne Aungels wer of dignite,

Angels
might know
that man
was of
greater
dignity,

9456

And forbeden hom to honou
Syn moñ was broght vp to that blisse,
to preue in myn word nōn errour
saynt [Iohn] the apostel witnesses this;

for man was
forbidden to
worship
angels, as
John tells:

[fol. 149 a.] 9460

for in the Apocalipse I rede
that when the aungel spake to Iohan,
Iohan honuret him in word 7 dede
and felle bifore his fete anone,

when he fell
before the
angel's feet

9464

Thenne the aungel sain Iohn dede
noght to do so, that tyme was gone,
for his seruaunt he was in nede
and his bretheres euer-ichone,

the angel
forbad it,
and said
that he him-
self was a
servant

9468

For sithen Crist his blode con schede
and made God and moñ all one,
muche more honuret, to take hede,
ys moñ thenne Aungel in that wone.

to men
honoured by
the shedding
of Christ's
blood.

9472

*Apocalipsis xix: Cecidi, inquit, ante pedes eius, vt adora-
rem eum, 7 dixit mihi: Vide ne feceris, conseruus tuus
sum 7 fratrum tuorum habencium testimonium Ihesu.*

Then sais the glose made opoñ this
that in the old law werrayment
Aungel wernet no moñ i-wis
to honur so from heuen sent,

Under the
old law no
angel re-
fused wor-
ship,

9476

9460 MS. hem deleted before this.

9463 MS. in inserted in different ink.

but since the ascension
man's honour is
more than the angels.
but after Crist stegh in-to blisse
And monnes kinde to heuen was hent,
he thoght his dignite more then his
and wayue[t] that worschip wer he went.

9480

Sexta est spei nostre soliditas.

The ascension is profitable for the steadfast hope of heaven;
the sixt profit sikerly
ys studfast hope pat we mone haue
to cum after him astily,
that stegh to heuen mon-kinde to saue.

9484

so the apostle says that we have a great bishop who entered heaven,
therfor the apostel her
sais that a grete bischop haue we,
Ihesu, Goddes son dere,
that percet h[e]uen thurgh his pouste.

[fol. 149 b.]

9488

and we have hope of entrance if our lives are clean.
haue we that hope, whitouten wer,
and we schun perce hit as did he,
ȝif ouȝ lif be clene and cleȝ,
and whit him in that blis be:

9492

Ad Hebreos iii^o: Habentes ergo pentecosten magnum, qui penetravit celos, Ihesum filium Dei teneamus spei nostre confessione, 10.

Septima est pie ostensio.

The ascension is profitable to show us the way.
the seuen. p[ro]f[ite]te whi he ȝode
to heuen blis now as this day,
Mathy sais was for ouȝ nede
to teche vs the redy way:

9496

Mathie secundo: Ascendit pandens iter ante.

Augustine says: 'Jesus has made the way, rise and go;'
thenne beide Austyn witerly,
'sithen Ihesu Crist ouȝ saueouȝ
has made ouȝ way thurgh his mercy,
ryse and go 7 bide non howȝ.'

9500

that is, rise from sin and find the way to bliss.
that is as muche for to say
as bidde vs rise vp of ouȝ synne,
then schun we finde euen way
to wele, that he has for to wyne.

9504

9488 MS. reads hauen for heuen.

9493 MS. parte.

Augustinus: *Via tibi facta est ipse saluator 7 ambula,
noli pigressere.*

*Octaua utilitas est ianue celestis [a]per[i]cio.**

the Aghtet profit is opunnyng
of heuen 3ates to vs alle
that to gode lif hauen liking
and comfort ay to Crist to [calle].

9508

The ascen-
sion is pro-
fitable in
opening
heaven to all
good men;

for right as Adam furst befor
opunnet helle-3ates has
to his ofspringe that greuet soþ,
so Crist the seconde tyme [h]as

9512

for as Adam
opened hell
to his off-
spring.

opunnet vp for euermoþ
heuen-3ates thurgh his grace,
whenne he stegh vp heuen thore
whit monnes kinde into þat place.

[fol. 150 a.]

9516

so Christ
opened
heaven-
gates when
he ascended.

Vnde cantat ecclesia: Tu deuicto † mortis, ⁊d.

Nona utilitas est preparacio gaudiorum loci.

the nynt profit was, in gode fay,
that he stegh forth in-to þat blisse
for to ordaine vs that way
Ther in wele to wone i-wis.

9520

The ascen-
sion is pro-
fitable in
preparing
the way
for us,

Iohannis xiiij^o: Vado parare vobis locum.

Sayn Iohan the apostel to ouþ pay
In his gospel witnes this,
that God saide he stegh vp this day
to ordayne ouþ place whit his.

9524

as John says
in his
gospel.

Then tretes Austyn oñ this maner
speking to God deuoutely
and saide, 'puruay at ouþ praeþ
that thow puruayes appertely.

9528

Augustine
says: 'Pre-
pare for us
what thou
preparest,

Domine, para nobis, quod paras: nos enim tibi paras.

'for thow ordaynes vs to the,
and th[ou] in vs to be lengynþ,
when þou ordaynes, as I se,
for vs a place of gode biding.'

9532

for thou
makest thy-
self to dwell
in us and we
in thee.'

* MS. operacio. 9512 MS. reads was for has. † MS. deuictor.

9530 MS. reads then for thou.

9532 MS. aplace.

*In die pentecostes.**

The Holy Ghost was sent from heuven in tonges of flauie.

Nowe ys to knowe for al mon-kind
that this day from heuven was sent
the Holy Gost, as I wel finde,
in tonges of [fuyr] brennyng feruent,

953b

I will discuss eight points:

whiche sendyng to haue in mynde
the heghest poynteȝ takes entent,
first in Latyn be-leue lynd
and after oñ Englysshe to be kent.

954o

Primo considerandum est A quo missus est ; Secundo, quod modis missus est ; iij^o, quo tempore missus est ; iiij^o, quociens missus est ; vj^o, in quo missus est ; vij^o, ad quos† missus est ; octauo, propter quid missus est. Primo A quo missus est.

(1) The Holy Ghost was sent from the father and the son,

As to the furst, knowe [s]hun ȝe,
from whom the Holy Gost was sent,
from the fader, as rede we,
and from the soñ also he went,

[fol. 150 b.]

9544

and he sent himself.

And him-self proferde he thoo,
als ouȝ doctours han vs kent,
so was he sent from all tho
to his discipuls to-ȝeder lent.

9545

The witness says: 'The father will send his spirit.'

That he fro the fader come
Sayn witnes, as ȝe schun se,
and sais, 'the fader of rightwis dome
will send his gost to his men-ȝe.'

9552

*Iohannis xvi^o : Cum Autem venerit ille spiritus veritatis, docebit omnem ** veritatem.*

A doctor explains: 'The Trinity is of one substance,

then tretes a doctouȝ opon this
and sais, 'the holy trinite
And godhede pat vnechangeable is,
in substance noñ but one is he,

9556

* Latin written in the margin.

† MS. vij^o ppt quid.

9541 In the margin at the top of fol. 150 b is written: *de Emissione spiritus sancti.*

9541 MS. reads ihu for shū.

** MS. oīem.

'and in this werk forsoth i-wis
may not be twynnet, leue 3e me,
in wille, in might, 7 eke in blisse,
all bien one theȝ persones three.

and may not
be divided
in will, in
power, or in
bliss.

9560

'the trinite thurgh his mercy
Deuyset this werk thurgh his might,
moñ-kind of bale for to bye,
this as 3e schun se in sight;

The Trinity
made the
plan to
redeem man
from woe;

9564

'that the fader alweldyng
Schuld suffre mercy to be wrought;
The soñ shewde hit at his comyng,
when that he oñ rode was broght;

the father
willed
mercy for
men, the
son showed
it by his
death,

9568

'Also the Holy Gost in confermyng
of that be-for so doñ and thought
Schuld make ouȝ hertes hote brennyng
gven that bote to vs weȝ broȝt.'

and the
Holy Ghost
confirmed
it.'

[fol. 151 a.] 9572

*Hee Leo papa: Beate trinitatis incommutabilis Deitas vna
est in substantia 7 diuisa in comparacione corporis
in voluntate par in potencia * equalis in gloria. Diuisit
sibi autem opus nostre redempcionis misericordia
trinitatis, vt pater propiciaret, spiritus sanctus igniret.*

For the Holi Gost God is,
theȝ I preue he hade gret mizt
to gif hym-self to vs I-wis,
As wel as fader 7 son by riȝt.

The Holy
Ghost is
God in that
he had
power to
give him-
self.

9576

Saynt Ambros preues wel pis,
the Holi Gost may not by griȝt
fulle god-hede, ellis weȝ mys
by fouȝ skilles, in moruus sizt.

For this
Ambrose
notes four
reasons:

9580

*Ambrosius in libro de spiritu sancto: Deus † cognoscitur,
aut quia sine peccato est, aut quia condonat, aut*

9558 MS. maynot.

* MS. p ipotenciā.

† MS. rōs.

Y 2

quia creatura non est, aut quia non adorat, sed adoratur.

God is
known by
his sinless-
ness, or by
his forgive-
ness of sins,

ffor God is knowen skilfully
ouper for he is bout sȳn,
or for he forgifs thurȝe his mercy
synful meȳ that ben per-iȳn,

9584

or by his
creating not
being
created, or
by his re-
ceiving not
giving wor-
ship.

oper ellis for he endeles is,
ne creatur bot creatour,
or for he honourede is
And to non oper dos honour.

9588

So we see
how the
Trinity gave
himself,

then in this worde spoken herȝ
is shewide hou þe trinite
holly to vs 7 most derȝ
ȝeue hym-self, as ȝe shyn se,

9592

for the
father gave
his son and
his spirit, as
Augustine
says:

ffor þe fader al þat he hade
he ȝeue vs, as sais saynt Austyne,
his son, his gost sent vs to glade,
As I reherce in Latyne:

Augustinus. 9596

*Misit nobis filium suum in pretium nostre redemptionis,
spiritum sanctum in preuilegium nostre adoptionis
7 se ipsum reseruauit in heriditatem adoptionis.*

[fol. 151 b.]

'He sent his
son as the
price of our
redemption;
his spirit by
reason of
our desire

he says, 'he send his soȳn adouȳn
for preciouſe price vs to for-byȝe;
the Holi Gost for enchesoun
Of ouȝ dessire, 7 to distrye

9600

and to
destroy the
devil; and
kept himself
for our in-
heritance.'

'The deuȝl þat wyȝh bale was bowun
to bynd vs into hys baylie;
and hym-selfe hole, wete ye moun,
ffor our heritage, as rede I.'

9604

The son also
to amend
our sin

Thus dede the fader to begynne;
The soȳn also, as I schal say,
schewyde hym for to scleke ouȝe synne,
Als Bernarde says at to our paye;

9608

'ffor vs to saue hys lif he lede,
his blode he ȝef vs forto drynke,
hys flesche for mete in fourme of brede,
her was fayr gyfft, as men moñ thynke.'

gave his
life, his
blood, and
his flesh.

9612

*Bernardus: Dedit nobis animam in precium, sanguinem
sum in potum, carnem in cibum, id.*

Also þe Holy Gost i-wysse
Añ that felle to hym ȝeue hee
Als Poule sais, nothyng amysse,
Iche mon after his degre;

The Holy
Ghost gave
his all, as
Paul says,

9616

ffor sommon he ȝefe wysdom̄ too,
summon conyng, summon gude faye,
and þe Holy Gost wold doo
To schow hym to monkyn[d] verray.

to some men
wisdom, to
some know-
ledge, to
some faith.

9620

*Ad Corinthios xiii^o: Alii per spiritum sanctum datur
sermo* sapiencie, Alii sermo scientie, secundum
eundem spiritum, Alteri fides, id.*

† Secundo quot modis missus est.

Now to the secund goo wee,**
and telle in how many manere
the Holy Gost, as ȝe schun see,
May send be, tokenes hit here.

(2) The Holy
Ghost may
be sent in
two ways:

9624

In too maners, leue ȝe me,
one is in syzt of sum mater,
As ȝif in fir or cloude come he;
þat oþer vseñ meñ in hert clef

[fol. 41 a, col. 2.]

visibly, as
in fire or
cloud;

9628

queñ he comes 7 is not sene,
þeñ slydes he in-to mennes mynde
þat chast 7 in clene lyfe bene,
in oþer plas schall noñ hym fynde.

and invis-
ibly, when
he enters
good men's
hearts.

9632

9611 MS. for me deleted after mete.

9612 MS. gyfft corrected from gyffe.

9620 MS. monkyn.

* d deleted after sermo.

† Secundo . . . est written in the margin.

9624 Harl. 3909 ends here; from this point on, Harl. 2250 supplies the text.

*Iohannis tercio: Spiritus, ubi vult, spirat 7 vocem eius Audis,
set nescis, a quo venit aut quo vadat, 12.*

'God's spirit goes where he likes; thou hearest, but knowest not whence he comes.' Perfor saynt Iohn says, 'Goddess gost springes 7 lenges quer hym lyst; his gost pou heres bout bost, bot quethen hit comes, is vnwyst.'

9636

Bernard says: 'No marvel he is not seen, for he has no colour; þen Bernarde says, 'no meruayle is, ffor be þo eghen he entres noght, ffor colour has he none I-wis, quen he comes in monnes thoȝt,

9640

nor is there a sign to ears or nose; 'Ne Eres faren nothyng amys be sownyng, quen he so is soȝt, ne be þo nase, leue wele this, bot in holy hert þat wele is wroȝt.'

9644

but man's judgement shall tell when he comes, for vices flee 7 monnes Avne skylful dome shaft tell quen he comes in, ffor Bernarde says þat quen he come, vices flogh euer with-oute dyd,

9648

and virtues enter the heart.' 7 vertues entreden Anone; þen meruaylled he in þis maner, 'how vertues comen 7 vices goð, wunderly by his wisdom weȝ!'

9652

When he amended his life, he perceived God's power ffor quen he amendet of his lyfe, he persayued Goddess myȝt, þat wykked gost þat did hym stryfe was wayued in refourmyng ryȝt,

9656

and sweetness, and the wicked spirit was driven away. þen segh he Goddess swetnes theȝ, And tho wykket was went oway, þen hertly alway he coð hym heer, As I in Latyn thenke to say:

[fol. 41 b, col. 1.]

9660

*Ex motu cordis intellexi presenciam eius, ex fuga vicorum
Aduerti potenciam virtutis eius 7 ex quacumque
emendacione morum meorum expertus sum bonita-
tem mansuetudinis Et ex reformatione 7 renouacione*

9650 MS. maner corrected from mariner.

*spiritus mentis mee prospexi, ut-cumque speciem
decoris eius ⁊ ex motu horum omnium expaui
multitudinem magnitudinis eius, ⁊d. Hec dicit
Bernardus.*

quen þo Holy Gost has beñ sent De emissionē visebili.
In any mater þat mon may see,
be fyue maners, as I am kent,
he has beñ sent, as rede we.

There are
five visible
sendings of
the Holy
Ghost:

9664

ffyrst in A dove lykenes, Primo in columbe specie.
Crist quen þat he folwed was,
As Saynt Luke beres wytnes
⁊ in gospell mynde mas:

in the like-
ness of a
dove at
Christ's
baptism:

9668

Descendit spiritus sanctus corporali specie. Luce iijº.

Tho secunde tyme in cloude bryzt Secundo in nube specie.
At Cristes transfiguracioun,
quen he to his men kuyt his myzt,
In gospell As 3e rede moun.

in a bright
cloud at the
transfigura-
tion;

9672

*Ad-huc eo loquente ecce nubes lucida obumbravit
eos, ⁊d.*

Tho thrid tyme was be a blast Ter io in inflatione.
he sent tho Holy Gost to hyse,
þat hor hertes shulden last,
ffor in þat werke he made hoñd wise.

in a breath
that streng-
thened his
followers,

9676

⁊ quen he blwe he sayd this,
'haues heþ þo Holy Gost in 3ow,
þat 3e for-3eiten not pis
my faithe fully for to know.'

when he
said: 'Re-
ceive the
Holy Ghost
that ye for-
get not my
faith';

9680

*Iohannis xx^{mo}: Inflavit ⁊ dixit: Accipite spiritum sanctum,
⁊d.*

The furthe tyme in fir, in fay, Quarto in igne.
The fyfte in tong ⁊ strange speche, quinto in lingua.
In þes too he come as pis day
ffor to be ouþ lyfes leche.

In fire, and
in tongues
and strango
speech at
Pentecost.

9684

These five
appearances
indicate the
qualities

þer-for shwed in syght was he
In þes fyfe lykenes, as I say,
þat vnderstonde fully shynd we
hor propurtees, aft to our pay,

9688

by which
the Holy
Ghost works
in men's
hearts

Of queche þat he schwed hym þenð,
to know þat he wurches al-way
In mennes hertes, as I mynd,
with þos maters to mende hom ay,

9691

to bring
them out of
deadly sin.

7 brynð monð owt of dedly synð,
Also to do poyntes to his pay.
Now at þo dowue I witt begynð
his kynde to moraluse, As I may.

9696

The dove
mourns
rather than
sings, lacks
gall, and
dwells in
holes of
stone.

Tho verray kynde of dowue is this,
in stede of song to be mournynð,
In hyr wontes galle I-wis,
In holes off stoind is hyr wonnynð.

[fol. 41 b, col. 2.]

9700

So the Holy
Ghost works
men sorrow
for their
sins,

Ryzt so þo Holy Gost in this
mas men to sorowe for hor synnyng,
7 quen þai mendet haue þis mys,
thenð has he way 7 full entryng.

9704

as Isaiah
says: 'We
mourn like
doves and
roar like
bears.'

þer heð-to Acordes Issay,
In Lateind clerkes for to rede,
7 says, 'we mourned as dowfe ay,
7 as beeres romeoind', as I rede.

9708

*Issay libro iiij^{to}: Rugiemus quasi vrsi 7 quasi columbe
meditantes gememus. Item Ad Romanos viij^o *: Ipse
spiritus postulat pro nobis gemitibus inenarrabilibus,†
id est, nos postulantes gementes facit, id.*

As the dove
lacks gall,
so no bitter-
ness may
abide with
the Holy
Ghost.

The secound kynde þe dowfe has,
ho has no bytternes of galle,
ne bitternes none in þat plaas
þer-as þo Holy Gost witt fall.

9712

* viij^o corrected from viij^{to}.

† MS. gementibus enarrabilibus.

*Sapiens dicit: O quam bonus 7 suavis est, domine,
spiritus tuus, ⁊c.*

þerfor þo wise mon wouderyng mas
of þat souerayne swetnes
þat þo Holy Gost full of gras
has ay, as ȝe schyn heʀ expres.

The wise
man mar-
velled at the
sweetness of
the Holy
Ghost,
9716

ffor swete, blessed, 7 eke kynde
þo wise mon called hit weterly,
ffor al thre as I wilf fynde
hit mas vs quen we han mercy.

whom he
called sweet,
blessed, and
kind:
9720

Swete in worde, for wunderly
þo Apostels speken þis day
quen hit was lyzt in hond in hy,
iche langayge in hor tunȝ lay,

sweet, for at
his coming
the apostles
spoke every
language;
9724

7 blessyd was all þat company
In mynde, as ȝe leue wele may,
quen þat heuenly tresory
in hond was sett fast, soþe to say.

blessed, for
the com-
pany was
blessed with
the gift;
9728

Kynde Also in werke pai weʀ,
quen þat gost in hom had wroȝt,
ffor hit made God to hond so deʀ,
dethe for hym dredde pai noȝt.

and kind,
for the
spirit made
them love
God even to
death.
9732

*Sapiencie viiº: Spiritus sanctus est suavis, benignus, humilis
ex eo, quod suaves, benignos, humiles nos faciat: suaves
in sermone, benignos in corde 7 humiles in opere, ⁊c.*

The thrid kynd I sayd befor
þat þo dowfe has, as ȝe schyn heʀ,
In holes of ston euer moʀ
ho byldes 7 lenges bothe in feʀ,

The dove
dwells in
holes of
stone,
9736

Quyche holes of ston I vnderstonde
Cristes woundes vs to wone in,
7 wikkednes alway to wovnde,
on his passioun ȝif we myn.

which are
the wounds
of Christ
that we
think upon;
9740

so holy men dwell in Christ's wounds,
 ffor As ho dwelles in holes of stoñd [fol. 42 a, col. 1.]
 þat to his wondes likened bene,
 so dwellon þes holy men yche oñd
 in Cristes woundes, with-outen wene. 9744

and their meditations make them mourn like the dove;
 ffor quyñ þai þenkeñ hom opoñd,
 hor hertes bene sett, as wele is sene,
 In mournynge 7 in makynge moone,
 As doñ þes dowfes all be-dene. 9748

men that live as they do are known through the Holy Ghost.
 þer-foʀ þo Holy Goste to-day
 In dowfe lykenes wele wos sent,
 ffor men þat lyfeñ, As þai done ay,
 thurgh þo Holy Gost beñ kent. 9752

Solomon says: 'Rise up, my dove, and nourish my birds in holes of stone';
 þer-foʀ says Salomoñ in his song,
 'ryse vp my luf, my dowfe deʀ,
 7 norische my bryddes Ay Among,
 In holes of stoñd 7 helpe hom heʀ.' 9756

*Canticorum secundo: Surge Amica mea, columba mea,
 fouens mihi pullos in foraminibus petrinis.*

the dove is the Holy Ghost, the birds good men, and the holes Christ's wounds.
 þat dowfe þo Holy Gost yt is,
 þo briddes goode men full of hit,
 þo holes Cristes woundes I-wis
 þat þai oñd þenkeñ thurgh hor wytt. 9760

*Secundo in specie nube.**

The Holy Ghost appeared in the likeness of a cloud,
 þo secunde poynt is of ouʀ speche
 þat God his gost schewed has
 In clowdes lykenes, As lyues leche,
 7 be gode skyñ þat werke doñd has. 9764

for a cloud is raised above the earth, gives coolness, and engenders rain.
 for A cloude 3e mone wele see
 þat from þo erthe is houeñ heghe,
 Refresshes, in heyte 3if þat hit be,
 And rayne engendres to be neghe. 9768

9748 MS. dwellon corrected from dwellis.

9755 MS. norische corrected from Anorische; 7 added later.

9756 MS. hom corrected from hit.

* Latin written at the side.

9766 MS. is inserted; heghe corrected from iheghe.

So dos þo Holy Gost I-wis
 qwo-so he filles of his godenes,
 he mas hom̄ to for-sake worldly blis
 And heues hor hertes to hom̄ expres.

So the Holy
 Ghost raises
 men's hearts
 to forsake
 worldly
 blis.

9772

Ezechielis viij^o: Eleuauit me spiritus inter celum 7 terram.

*Item Gregorius: Gustato spiritu de[si]pit * omnis
 caro, 12.*

Also hit dose grete refresshyng
 oꝝayne heyte brennyng of vice,
 And þer-as he will be lengyng
 nothyng þat is lodely lys.

He also
 gives cool-
 nes against
 the burning
 heat of vice.

9776

Therfor quen Gabriell Mary grett,
 he sayd þo Holy Gost shuld lyzt
 In hyr 7 chadowe aboute hyr sett
 þurgh vertu of God most of myzt.

So Gabriel
 told Mary
 that the
 Holy Ghost
 should light
 in her;

9780

Spiritus sanctus superueniet in te 7 virtus altissimi, 12.

þat is as meche to vnderstonde
 þat chadowe hyr he wolde so with blis,
 And to slekke all vices so he wold fonde
 þat he shuld no way do mys,

and shadow
 her with
 bliss, to
 quench all
 sin

9784

With water, to tell I with nout wonde,
 Of þo Holy Goost i-wis,
 ffior slekkynge water þurgh Goddes sonde
 þo Holy Gost skekkt wele is.

with the
 water of
 the Holy
 Ghost,

9788

Iohannis septimo: flumina† de ventre eius fluent Aque viue.

*Hoc autem dixit de spiritu sancto, quem erant Accep-
 turi credentes in eum, 12.* [fol. 42 a, col. 2.]

ffior God calles his gost so,
 As saynt Iohan wytnes heȝ,
 þer-for in clowde of water thoo
 hyt semed wele he shuld aþeȝ.

for God calls
 his spirit
 water, as
 John wit-
 nesses.

9792

The thrid godenes of Goddes gost
 þat he engendres in comyng,
 rayne of teres 7 wayues boost
 In monnes herte with sorwe remyng,

He brings a
 rain of tears
 to quell the
 boasting
 heart,

9796

* MS. decēpit.

† MS. flamina.

as the cloud
engenders
rain.

Ryzt As þo clowde engendres rayne,
Ryzt so teres engendres he;
þer-foʀ to schwe hym he was bayne
In cloude lykenes, As rede we.

9800

Psalmus: Flauit spiritus eius ⁊ fluent aque, uidelicet lacrimarum, 10.

*Tercio in flatu.**

The Holy
Ghost ap-
peared in a
breath
which is
light and
hot;

Tho thyrd maner he coñd hym shawe
was in blawynḡ at þo mowthe,
And monnes blast, kyndly to knawe,
Is light ⁊ hote, is none vncouthē.

9804

as a light
wind helps
a troubled
spirit,

Gost-wynd nedefull is to recouer
monnes gost þat greued is,
ffor shawynḡ of no thyng mon is leuer
þeñ softe blast quen he fares mys.

9808

so he enters
the thought
of men who
flee sin;

So is þo Holy Gost full lyzt
As wynde to entre in monnes thozt,
þat flees syn ⁊ drawes to ryzt,
he mas his seyte þer all vnsoght.

9812

he cannot
be kept from
the place
where he
wishes to
come,

þer-foʀ says þo glose wele heʀ
þat Goddes gost con not be latte
ffrom plas þat he wiʃt to Apeʀ,
ffor sone As he comes And all vnfotte.

9816

Glosa super [illud]: Factus est repente, nescit tarda molimina spiritus sancti gracia. Item spiritus sanctus calidus est ad inflandum, 10.

The Holy
Ghost is hot
as fire to
inflame;

Also þo Holy Gost is hote
ffor to enflaume as fiʀ dos ay,
Goddes worde, As I wele woote,
Acordis to þis, As I shaʃt say,

9820

'I come to
put on earth
a fire which
will burn
clear in
men's ears.'

'I come', he says, 'to erthe heʀ
ffor to put fire þer-in,
And I wiʃt þat hit brenne cleʀ
In mennes Eres ⁊ nozt blynne.'

9824

* The Latin is written in the margin.

Luce xii^o: ignem mittere in terram 7 quid volo, nisi ut ardet, 10.

Tho fir is called þo Holy Gost,
þo flaume of hit þat ese blast
þat Crist blew of myȝtes most
quenð hit to his dysciples past.

The fire is
the Holy
Ghost, the
flame the
breath
Christ
9828 breathed
on his dis-
ciples.
It is likened
to the south
wind, that
moistens
and burns ;

þer-for þat wynde likened is
þat brennes mennes hertes so,
To þo sotheron wynde I-wis,
þat moystes 7 brennes bothe too.

9832

ffor hyt moystes, no-thing Amys, [fol. 42 b, col. 1.]
men te be meke bothe one 7 moo,
And brennes hom Aȝs, leues wele þis,
To God bothe in weyle 7 wo.

9836

it moistens
men to be
meek, and
burns them
to God.

*Canticorum iii^{io}: Surge, Aquilo, veni, Auster, 7 perfla,
10. Item spiritus sanctus lenis est Ad flatus
demulcendum, 10.*

Also þo blast þat Crist so blwe
quenð his gost opoñd hom lyȝt
wos softe to make men hym to swe,
As oynement þat is mad ryȝt.

The breath
was soft to
make men
follow
Christ; like
ointment,

9840

Of quiche spekes [Saynt] Iohn,
þat says þat Cristes enoyntyng
teches vs so-qwer we goñ
to haue knowlage of all thyng.

of which
John says
that Christ's
anointing
teaches us
to know all
things;

9844

Iohannis Tercio: Vnctio enim eius docet de omnibus, 10.

Also to dewe þat likened is,
ffor hit is softe in down fallynȝ,
As in chirche is songenð now þis,
In Latyn as I shaft ȝow mynge:

like dew,
that falls
softly, as
the Church
sings;

9848

*The line following l. 9839 reads: As oynement spekes Iohn. Beside
this line to the right is written l. 9840: As oynement þat is mad ryȝt;
and to the left: Of quiche.*

*Et * sui roris intima Asperacione fecundet, 10.*

and like soft
air, for he
comes to
mend not
to injure.

Also hit lykened is to Ay^r
þat softe is, As ȝe schynð see,
fforto Amende 7 noȝt enpai^r
he comes, for verray God is he.

9851

Regum xx^o: Et post ignem cibulus Aure tenus, 7 ibi dominus. Item necessarius est ad respirandum, 10.

The deceit-
ful breath
man has
must be
taken away,

And other profet I may preue
Is with mouth of wynde comynȝ,
ffor hit is nedefult for to reve
swike þat mon has in schwyng,

9856

and breath
restored
again or he
might die;

7 restorð þo gost oȝaynð
þat in þat tempest troublet is,
ffor in þat swyke he myȝt be slaynð
And in wynde or blast tareynȝ is.

9860

so if the
Holy Ghost
is taken
away, man
fails to
recover,

So fares hit by tho Holy Gost
þat in softe wynde so geuen was,
put hit oway þat helpes most,
to rekeuer mon þat fayles gras.

9864

Aufers spiritum eorum 7 deficient. Item emitte spiritum tuum 7 creabuntur. Item Iohannis viij^o: Spiritus est qui uiuificat, 10.

for the
Psalm
says: 'Send
thy spirit,
and they
shall be
made anew.'

Also þo Salme says wele he^r,
'Send þi gost, lord, to þi menð,
7 made so in A new mane^r
thurgħ þi vertu pai schyn be þenð.'

9868

De tercio quo tempore missus est.†

(3) I will tell
what time
the Holy
Ghost was
sent:

Now hit is profet for to know
quat tyme þo Holy Gost was sent,
7 querfor As I shañ schawe,
As doctours saynð now takes entent.

9872

* sui corrected from suo.
9858 MS. was deleted before is.
† 7 c deleted after est.

In þo fyfty day he come I-wis
After his resurrectioun,

it was on the
50th day
after the
resurrec-
tion,

9876

to knawe thre [þ]ynges þat in hym is,
fyrst hor lawes perfectioun,
þat oþer hor endles mede for þis,
þe thrid of synnes remissioun.

because of
perfection of
the law,
endless re-
ward, and
remission of
sins.

9880

þat in þo olde lawe, as rede I,
this thyng was done þat I shaft say,
þat lawe was made perfyte per-by,
þe gode resoun preue I may.

The old law
was made
perfect :

9884

* *Primo spiritus sanctus est legis perfectio. In quinquagesimo die missus est spiritus sanctus, ut detur intelligi quoniam A spiritu est legis perfectio, eterna + remuneracio 7 peccatorum remissio, id.*

[fol. 42 b, col. 2.]

A lombe was offered reuerently,
7 after þo fyfty day
The lawe was gefeñ [on] Synay
in fir to Moyses, in gode fay.

on the 50th
day after the
sacrifice of a
lamb, the
law was
given to
Moses on
Sinai;

9888

So in þo nwe testament
þo Holy Gost, As leueñ we,
In fir þo fyfty day was sent
After þat Crist rose, leue 3e me.

so on the
50th day
after Christ
rose, the
Holy Ghost
was sent;

9892

7 þus who-so will take entent,
ffor fyrst þo lombe may likened be
To Crist þat secund lombe was sent
7 sacrificed, as 3er was he.

Christ's
passion was
the sacrifice
of the lamb;

9896

þen ry3t As Moyses law come
þo fyfty day next After poo,
So Cristes gost in fir doun come
To conferme þes lawes too.

9900

ll. 9875-76 are lacking.

9877 MS. kynges.

9884 MS. 7 deleted after gode.

* *Primo . . . perfectio is written in the margin.*

† na of eterna inserted.

9886 MS. fyfty corrected from fyfty.

and the law
was on Mt.
Sinai, the
Holy Ghost
on Mt. Sion; þus sent was lawe in Synay,
þe Holy Gost in Mount Syon,
þo laghe on heghe hille, as rede I,
þat oper in howse lyzt hom̃ opoñ.

9904

thus was
the law
perfected. So hit schewes wele be this
þat perfection of tho lawe
was thurgh þo Holy Gost I-wis,
7 þeñ fulfilled, be clerkes sawe.

9908

*Spiritus plenitudo est mentis, perfectio muneris.**

By the Holy
Ghost's
coming we
have an
everlasting
reward, as
the gloss
says Be tho Holy Gost also
full reward euermoñ lastyng,
As in tho glose Among moo
Is wretyn þis worde wele Acordyng.

9912

that Christ's
stay with
his disciples
for 40 days
after the
resurrec-
tion That ryzt As Crist on erthe heñ
After his resurrexioun
faurty dayes was in feñ
with his disciples, wete 3e moun,

9916

signifies the
Church as
it is, And steghe to heuen þo faurty day,
þat holy chirche may signefy
þat now endures to Goddes pay
to wyñ euerlastyng blis per-by,

9920

and the 50th
day means
the reward
God will
send. So may þo fyfty day I-wis
signefy rewarde be resoun,
In quiche day kyng of blis
Sende his gost to vs Adoun.

9924

*Item A spiritu sancto venit remissio.**

By the Holy
Ghost's
coming we
have remis-
sion of sins: Also by þo Holy Gost þis day
felle remyscioun of our syn,
And be gode skyñ preue I may,
As I thenke now er þat I twyñ.

9928

9904 MS. opoñ deleted after lyzt.

* Latin written in the margin.

9905 MS. day deleted after this.

9928 MS. þat inserted.

ffor in þo fyfty 3eʀ Alway
Sum tyme was playne remissioun
of Cristen̄ thynges, As I shaft say,
þat I may after be resoun

in the 50th
year was
always re-
mission,

9932

Put þo spirituall 3eʀ of grase
to þo temperaʃt dede befoʀ,
ffor this remissioun vsed was
ffrom Habrahames tyme euermoʀ.

ever since
Abraham's
time;

9936

Dettes, 3if ony oghyng weʀ,
weʀ for-gefeñ weterly,
Meñ that weʀ exilled comen neʀ
And weʀ restored thurgh mercy;

[fol. 43 a, col. 1.]

debts were
forgiven,
exiles re-
called,

9940

3if eny heretage weʀ lorne,
þat 3eʀ hit was geuen oʒayne;
7 suche as in bondayge weʀ borne,
weʀ made fre 7 þer-of fayne;

lost inheri-
tance re-
stored, the
bond made
free,

9944

Also such As weʀ þo deth worthi,
weʀ delyuerd of presoun,
now put we yche grase in hy
to gostly playne remissioun.

and prison-
ers released.

9948

ffyrst þurgh þo Holy Gost pis day,
ryzt as dette forgeueñ was,
so weʀ synnes, sothe to say,
hydde ouer-all þer he toke plaas.

Through the
Holy Ghost
this day
sins were
forgiven,

9952

Als in this fyfty day I-wis
synne[r]s wele repelled weʀ
to mercy, þof þai dideñ amys,
heʀ-to Acordes þo Sauter:

and sinners
were re-
called to
mercy;

9956

Spiritus tuus bonus deducet me in terram rectam.

Also for heretage þat was lost,
þat is erthely paradise,
Crist his blode 7 flesshe for vs cost,
7 for þat heretage put in prise

in place of
the lost
Paradise,

9960

9955 MS. a of amys inserted.

Z

our inher-
itance in a
heavenly
Paradise
was con-
firmed,

Heuenly paradyse vs to wynd,
And þis day sende his gost doun
to conferme þat he conð wynd,
ffor quyche he tholdð his passioun.

9964

*Ad Romanos viij^o: Ipse spiritus testimonium reddidit
spiritui nostro*, vt sumus filii dei. Sin autem filii,
7 heredes, 10.*

for God's
spirit wit-
nesses to our
spirit that
we are God's
sons,

Therfor Saynt Paule says expres
þat Goddis gost full of myzt
to our gost beres wytnes
þat Goddes sonnes we beñ be ryzt.

9968

and if sons,
then heirs
of the
heavenly
Paradise;

7 3if we beñ his sonnes all,
his Ayres we beñ of full ayge,
7 heuenly paradyse vs wilt fall
ffor to clayme for heretayge.

9972

as bondmen
were freed,
we are
delivered
from sin,

Also ryzt As bonde-men wer
þat 3er delyuerd All vnbozt,
So out of synne we beñ her
delyuered with þat God has wrozt.

9976

for God's
spirit brings
unfailing
friendship.

ffor quer-so Goddes gost shañ go,
þer is ffrensship þat wilt not faile,
Saynt Paule witnes þat hit is so,
þer Sathañ may vs nozt Assayle.

9980

*Ad Chorentheos tercio: Vbi spiritus domini, ibi libertas,
10.*

** De iiij^{to} quociens missus est, videlicet apostolis.*

(4) Three
times the
Holy Ghost
was sent to
the dis-
ciples:

Now hit is to know ryzt
how ofte þo Holy Gest was sent
to his dysciples, as he lyzt
thries I fynde, now takes entent.

9984

before the
passion,
after the
resurrec-
tion, and at
Pentecost,

Befor þo passioun one tyme was,
And after þo resurrexioun,
Tho thrid tyme as this day thurgh gras [fol. 43 a, col. 2.]
x. dayes after tho Ascensioun.

9988

* MS. *sancto* deleted before *nostro*.

† De iiij^{to} &c. written in the margin.

þo fyrst for miracles, leue 3e may,
The secound to releasse syn,
þo thrid to comforde vs in tho fay
þat sumtyme befor weŕ louse þer in.

to perform
miracles, to
release us
from sin,
and to com-
fort us.
9992

*Primo missus est Ad faciendum miracula, secundo relan-
dum peccata, tercio ad confirmandum corda.*

ffyrst he sende hit hom to preche,
7 ouer deuels to haue power,
to keuer All þat pai myzt ouer-reyche,
þo quyche in ony langour weŕ,

The spirit
gave power
to control
devils and
to heal the
sick.
9996

And þos miracles myzt pai not do
Saue only by þo Holy Gost,
þerfor he graunted þat grase hom to
to heele þer-by bothe leest 7 moost.

10000

Mathei septimo: Si Autem in spiritu dei cicio demonia,
id.

Neuer-tho-les hit schwes nozt
yche mon þat has gost in hym,
bot wundres schyn be by hym wrozt
to leene mon lyfe, er heyle, or lyn.

But all men
who have
the spirit do
not work
miracles;
10004

*Gregorius: Miracula hominem sanctum non faciunt, set
ostendu[n]t.**

ffor Saynt Gregory says this,
þat miracles makeñ not A mon holy,
Bot schweñ þat he holy is
7 godde wurches wonderly,

miracles
make not a
man holy,
but show
that he is
holy,
10008

Ne all men þat miracles doñ
haue not in hom þo Holy Gost,
ffor summe men sayñ þat pai mone sone
do myracles, 7 þer-of makeñ boost.

nor are all
miracle-
workers
possessed by
the Holy
Ghost.
10012

* *Latin written in the margin.*

10007 MS. holy corrected from holys.

Domine, Domine non probavimus in nomine tuo, id.

God works
miracles by
his authori-
ty, angels
through
matter,

Bot God full of Autorite
dose miracles, takes pis in mynde,
Aungels be mater, leue 3e me,
haue Abulte of hit as I fynde;

10016

devils by
virtue of
precious
stones and
other things,

Deuelles be vertues kyndely
pat diuers thynges haue hom with-in,
of preciouise stones 7 herbery
7 oper mater I con not mynd;

10020

wizards by
the coun-
selling of
devils,

Nigramaunsirs done meruayllously
be preue consaylynȝ And wytte
of deuels pat wolden men dystry,
quat pai doñ deuels techen hit;

10024

good Chris-
tians by
righteous-
ness, evil
Christians
by false
signs.

Goode Cristen men doñ wondres als,
Al be knawen ryztwisnes,
Eueñ Cristen men be signes fals
Semyng gode, full of falsenes.

10028

Christ gave
his spirit
when he
breathed
and said :
'Receive the
Holy Ghost
to forgive
sin.'

Tho seconde tyme his gost geue he
to his disciples aft in pees
quen he blwe 7 sayd, 'haue 3e
þo Holy Gost, syn to relese.'

10032

Accipite spiritum sanctum, quorum remisieritis, id.

But no man
may forgive
hidden sin
or mortal
sin.

Bot 3et no mon relese may
Preuee gylt in hert hydde,
or gilt pat bounden is ony way
In helle for to take stydde.

10036

Whoever
sins against
God must
have con-
trition,

And 3if mon to God do trespas
As sennynȝ in tho Holy Gost,
heñ most contricion come in plaas
7 mercy of hym pat is moost,

[fol. 43 b, col 1.]

10040

and do
penance;

Or hit may not forgeuen be
As to tho payne hit is worthi,
bot purgh penauns pert or preue
7 contricioun inwardely.

10044

10025 MS. wondres corrected from wondres.

10034 MS. hy deleted before hert.

Bot ȝet wiȝt A confessour
 Assoyle quenȝ A mon schryuen is,
 supposyng he tolde his errour
 of all þat he had done Amys,

after con-
 fession a
 confessor
 absolves
 supposing
 that all sins
 are told,
 10048

ffor þo prest may do no moȝ
 þen he þer may segȝ in syght
 7 þat he schawes hym beforȝ,
 Assoylled he is be way of ryȝt;

for the
 priest can
 act only on
 what is told
 him,
 10052

Bot of preue thoȝt with-in
 may no mon deme bot onely he
 þat shryues hym so of his synȝ,
 ȝif he worche be sotelte,

but he may
 not judge
 hidden
 thoughts;
 10056

þerforȝ his saule for to saue
 he geues hym pēnauns for to do heȝ,
 þat he in purgatory shuld haue
 ȝyf þat his synȝ punysshed weȝ,

so he gives
 penance that
 would other-
 wise he
 exacted in
 Purgatory,
 10060

7 sum penaunce temperaȝt
 he relesses as for þo best,
 bot ȝet contricioun most come with-all
 oȝer all his trauayle clene is lest.

and cancels
 some of the
 temporal
 penance;
 but con-
 trition must
 be present.
 10064

The thridȝ tyme was as this day
 þat God þo Holy Gost down sent
 to sadden homȝ fully in þo fay
 to drede no dethe ne tourment.

Psalmus : spiritu oris
 eius omnis virtus eorum.

God's spirit
 came at
 Pentecost to
 strengthen
 his men in
 faith and
 endurance.
 10068

Saynt Austynȝ spekes of þis materȝ
 7 says, 'þo Holy Gostes gras
 is so mury in his maneȝ,
 þof he fynde tristes in þat plas,

Augustine
 says : 'The
 grace of the
 Holy Ghost
 is so sweet
 10072

'He vnbyndes hit bouȝe beȝ
 7 turnes sorwe in-to solas,
 7 ȝif wylnyng waxen weȝ
 he wayues as thyngȝ þat neuer was,

that it
 banishes
 sadness,
 consumes
 evil long-
 ings,
 10076

10046 MS. Amon. 10052 MS. of inserted and ryȝt corrected from oryȝt.

10067 MS. saddenȝ is underlined and solidari written in the margin by a later hand.

10076 MS. wayues underlined and consumit written in the margin.

and destroys
fear, as was
seen in
Christ's
disciples.' '7 drede he puttes clene oway,
oñ Cristes dysciples as wos sene,
ffor fro þat þis gifte wos geuen þis day
Mizt neuer mon turne hom for no tene.'

10080

*Augustinus: Tulis est gracia spiritus sancti, quod, si tristitiam invenerit, dissolui, Si * desiderium iniustum, consumit, si tremorem, abiecit, id.*

† *De quinto qualiter missus est.*

(5) As to
how the
Holy Ghost
was sent,
he came
with noise
and in
tongues of
fire,
resting on
each man so
that the
others could
see them.

Now how þo Holy Gost send was
hit is to wete 7 know I-wis,
with sowene 7 dyñ þer in þat plaas
7 tonges of fir, leue wele þis,

10084

And þos tonges forthe-schawynð
syttynð, þat iche mon myzt see
his felawes oñ fir flaumynð,
As semed þer to þat meyne.

10088

Sonus fuit repentinus, celestis, vehemens 7 repleus, vt inferius declarabitur, id.

The sound
was sudden,
heavenly,
uplifting,
and filling:

That sowene wos sodayne, sothe to say, [fol. 43 b, col. 2.]
heuenly, heuyng vp 7 ouer,
7 fulfillynð, in gode fay,
As I shaft declar þes fouð.

10092

Spiritus sanctus nescit tarda molimina.†

sudden,
because the
grace of the
Holy Ghost
cannot come
slowly;

Sodayn hit wos securly,
ffor þo Holy Gostes gras
is radde 7 con not come slawly
þer-as he wiñ take his plaas.

10096

heavenly,
for it makes
those who
have it
heavenly;

Heuenly also wos þat sowene,
ffor qwo-so hit is to sent
is made heuenly be resoun
of heuenly thyngð, als fully kent.

10100

10080 MS. to deleted after for and no interlined.

* Si corrected from Se.

† De quinto, &c., written in the margin.

10081 MS. g deleted before holy.

‡ Latin written in the margin.

*Vnde vehemens, quasi rehat mens.**

Heuen[g] vp hit was also
 for erthely luf engendret hit
 7 wayued als euer-lastyng woo,
 And wrozt full wele in monnes witte.

uplifting,
 for it en-
 genders love
 and destroys
 woe;

10104

Also hit was fulfillyng,
 for þo Holy Gost Al-way
 fulfille hom þat he is In lengyng,
 As by this clause know mon may:

and filling,
 for the Holy
 Ghost
 always fills
 those in
 whom he
 dwells.

10108

*Repleti sunt omnes spiritu sancto.**

Thre maner fulnes, wele I fynde,
 7 tokenes of plente also
 was in þo Apostelles mynde
 quen Goddes gost was in hom þoo.

Three tokens
 of fullness
 showed in
 the apostles:

10112

þe fyrst songe made no sowene
 After þo fyrst sowene doun comyng,
 As schawes boþe in tour 7 tone
 A full tunne wilt sowen no thyng.

they made
 no sound,
 as a full tun
 will not
 resound,

10116

*Iob septimo: Numquid mugiet bos, cum Autem presepe
 plenum fuerit, id.*

for an ox, as Iob says her,
 wilt not lowe quen cracche is fulle,
 no moþ dos mon in no maner
 quen he has al thyng þat he wilt

and an ox
 with full
 manger will
 not low, nor
 a satisfied
 man speak

10120

7 crache of his hert full of hay,—
 queche hay I call þo Holy Gost
 þat makes althyng to his pay,—
 hit nedes not to crie ne boost

when the
 manger of
 his heart is
 full of the
 hay of the
 Holy Ghost,

10124

Ne nozt to sowene, as I say,
 for þurgh þat lorde of myztes moost
 impaciens is put oway,
 He dredes for no kynges hoost.

for he
 dreads no
 king's
 army;

10128

* *Latin written in the margin.*

10101 MS. reads Heuenly for Heueng.

so the
apostles
even in great
trouble
made no cry,

Dis token haden truly
þo Apostels euerychon,
ffor in Angre 7 grete ny
Cry ne boost made neuer one,

10132

but went
gladly to
mourning
men.

Bot wentyn glad 7 murely
to mon makynḡ hor moone,
þo Holy Gost so graciously
in all godenes has hom begone.

10136

*Ibant gaudentes in conspectu consilii, quoniam digni
habeti sunt, 10.*

The dis-
ciples could
not be fuller
than they
were;

þo secunde signe of fulnes was
þat in þo dysciples con aperi,
of þo Holy Gostes gras
No fuller myzt þai be þen þai weḡ.

10140

when a
vessel is full
of one liquid,
another may
not enter;

Goode ensample per-by take mon may [fol. 44 a, col. 1.]
be A vessel þat full is
of one lycour, in gode fay,
And-oþer witt not in Iwis;

10144

so filled with
the Holy
Ghost they
could not
receive sin;

Also þo Apostels all
þat full weḡ of þo Holy Gost,
of wordly fulte myzt þai nozt falf
ne blyndet be wit deuels boost,

10148

since they
tasted
heavenly
sweet,
worldly
good had no
charm,

7 for þai haden so full sadde tast
of heuen swyetnes hom with-in,
worldly wele was waxen wast,
þo deuett no wille had hom to wynd.

10152

Yssay: Plenus sum 7 ideo holocausta, 10.

and this was
shown

And þat schwed wele be one thyng
þat þo Apostels vseden heḡ
After þo Holy Gost comynḡ
quyñ þat þai to-geder weḡ,

10156

10150 MS. *First e of swyetnes inserted.*

for nothyng propre haden þai,
 of all þat euer hom geuen was
 In comune dalt was day for day,
 none calles his of þat he has.

by their
 holding all
 things in
 common.

10160

*Nullus suum Aliquid esse dicebat set erant illis omnia
 communia, 12.*

Tho thrid thyng of fulnes was,
 ȝif A vessel so full be
 þat hit go ouer, ȝe sene wele this,
 þer semes shulde be full plente;

If a vessel
 runs over,
 it must be
 full;

10164

So þo Apostels holy loȝ
 ouer schedde, 7 þer-of oper tokenð,
 for mony one þat leueden not befoȝ
 folwedden hom 7 filthe for-sokenð,

so the
 apostles'
 teaching
 overflowed
 and many
 believed,

10168

for Petre preched þat ilke day
 7 conuerted, leue ȝe me,
 thre thowsand 7 moo to þo fay,
 In holy writte as rede we.

for Peter on
 that day
 converted
 over 3,000.

10172

Perfoȝ þo Holy Gost wele may
 to A water likened be
 þat out of paradise rennes ay,
 Fisoun one of fauȝ is he,

The Holy
 Ghost is
 like Pison,
 a river of
 Paradise,

10176

þen that water has þis kynde
 certayne tymes of þo ȝeȝ,
 iche londe befoȝ 7 behynde
 to ouer-flete hom all in feȝ,

which over-
 flows its
 banks at
 some seasons

10180

7 with þat flode, as I fynde,
 frutes springen fer 7 neȝ,
 So doñ þo frutes in monnes mynd
 be Goddes gost in gode maner.

and makes
 fruits grow,
 like the
 fruits of
 God's spirit
 in man.

10184

Ecclesiastice xxiiijto: Qui impletus est Phisyn sapiencie.

[ɹ] s[i]c[ut].*

0166 MS. þat deleted before oper.

* MS. Sēdo.

Secundo in [l]inguis [ig]neis.*

The spirit
was sent in
tongues of
fire,

þo secunde maner send he was
In tongues of fir, as rede we,
of quiche sendyng for ouȝ solas
takes now hede to poyntes thre.

10188

which I will
discuss
under
tongues of
fire, under
fire

ffyrst is for to wete heȝ
In tonges of fir quy he was sent,
Tho secunde quy in þat mater
moȝ þeȝ oȝer elyment,

[fol. 44 a, col. 2.]

10192

and under
tongues.

þo thrid quy þat in tonge come he
moȝ þeȝ in membres oȝer moo
declaȝ I wiȝt, as ȝe schyȝ see,
bot fyrst to brennyng tonges go.

10196

He came in
burning
tongues, for
burning
men should
preach burn-
ing words;

ffor thre causes he coȝd Aȝeȝ
in brennyng tonges vs to teche,
þo fyrst þat suche as brennyng weȝ,
brennyng wordes shulden preche.

10200

a burning
law must be
preached, as
Bernard
says:

Tho second, for þai shulden also
preche of brennyng lawe of londe,
Saynt Bernarde spekes of þes too
ffrom bale to put hor hertes of boude.

10204

*Bernardus: Venit spiritus sanctus in linguis igneis, et
linguis omnium gentium verba ignea loquerentur,†
7 legem igneam lingue ignee predicarent, id.*

'The Holy
Ghost came
in tongues
of fire that
with the
speech of all
nations he
might heal
us.'

He sayd, 'þo Holy Gost come doun
with tonges of fir, þat with þo speche
of all maner nacioun
he myȝt be ouȝ lyues leche.

10208

'And with þos langayges ay be boun
7 tonges of fir synneles to [pr]eche
be preued predicacioun,
And langayge schuld not be to seche.'

10212

* Written in the margin.
10210 MS. cleche.

† MS. 7 c. deleted after loquerentur.

þus with all tonges preched was
wordes of fiȝr all fully,
queche fiȝr of þo Holy Gostes gras
sadde luf 7 tru may signefy.

Thus in all
tongues
were
preched
wordes of
fire meaning
10216 true love,

ffor no thyng may lykened be
so wele to fiȝr as sadde luff may,
ffor þeȝ-as sadly rotes he,
As fiȝr hit brennes in gode fay.

for nothing
is so like 14
fire as true
love.

10220

Tho thrid cause quy he come so
In tonges of fiȝr may wele be this,
þat þai shulde bothe one 7 moo
to preche þo faithe nothyng Amys,

The spirit
came in
burning
tongues to
remind
them to
10224 preach the
faith

Be þo Holy Gost wele þoo
þat verray faithe bothe was 7 is,
7 noȝt to drede þo deuett ouȝr foo
to faile in hit be no fayntise,

by the Holy
Ghost and
not dread
the devil;

10228

7 þat þai shuld suppose no way
be hom-selfie þat vertu was,
bot Goddis gost in hom verray
wroȝt all hor crafte in hor caas,

they might
not suppose
that they
worked by
their own
10232 strength,

7 also þat all meȝ shulden knawe
þat Goddes gost was in hom pitte,
ffor boute seche sleight for to schawe
to meene was any monnes wyte.

but they
should all
know that
God's spirit
was put in
them.

10236

*Quare potius in igne quam in alio elemento propter
tres causas 10.*

Now shyȝ ȝe know quy he was sent
In lykenes of fyȝr as this day
moȝr þeȝ in oȝer element,
mony resons schwe I may.

The spirit
came in fire
rather than
in another
element

10240

to þo fyrst now takes entent,
þat lykened is in gode fay
To fiȝr kynt, As I am kent,
be seuȝ skylles full verray.

for seven
reasons:

[fol. 44 b, col. 1.]

10244

10229 MS. þai corrected from þaii.

he makes the high low through fear,
 for þing þat hegh is meke he mas,
 So dos fir be way of kynde,
 be gyfte of drede þat mon has
 in quych he entres, as I fynde.

10143

he makes the hard soft by mercy; he gives light in darkness;
 Harde thyng also softe he mas
 be gyfte of mercy, takes in mynde,
 7 geues lyzt also to thester plas
 þurgh wytt puttyng derknys behynde.

10151

he restrains the foolish by counsel; he stiffens the soft by strength;
 thyng þat ouer-fletes be foly
 be gode consayle restraynes he,
 Softe þing he saddens securly
 be strengthe of kynd, leue 3e me.

10156

he cleanses of rust through understanding;
 7 ryzt as fir mas metal cler
 7 all þo ruste puttes oway,
 So dos he with-oute weep
 be gyfte of vnderstondyng Ay.

10160

and he stretches upward by the gift of wisdom.
 He strengthes vpward fer 7 ner
 be gyf of wysdome mon to pay,
 As I in Latyn rede wilt her,
 7 after in Englysshe moþ veray:

10164

*Spiritus ad modum ignis Alta humiliat per donum timoris
 7 mollet dura per donum pietatis, illuminat obscura
 per donum sciencie, restringit fluenta per donum
 consilii, solidat mollia per donum fortitudinis, clare-
 ficat metalla per donum intellectus, sursum tendit
 per donum sapiencie, vt expressius declarabitur in
 lingua materna.*

Primo Alta humiliat per donum timoris.

He makes the haughty meek, as fire brings down all things;
 ffyrst he says þo Holy Gost
 mas thyng meke þat is hegh,
 As fir abates alway boost
 of all thynges þat hit comes neghe.

10168

10255 MS. saddens underlined and solidat written by a later hand in the margin.

þeñ calles þo clerke þis gyfte of drede
þo proude mon dredes noght befor,
drede of God he most haue nede
thurgh þo Holy Gostes loȝ.

the gift of
fear is the
fear of God,

10272

So þat ryȝt As oþer fiȝ her
Mas drede qwer-so he entres in
And mekes mon, in þo selfe maner
gostly fiȝ ay feres syn.

that like the
fear of fire
frightens
sin.

10276

Secundo Item mollidat dura per donum pietatis.

The secundu kynde þat þo fiȝ has
he mas harde thyng softe to be,
þo Holy Gost so þurgh his gras
harde hertes mas softe, ȝe schyn see.

He makes
hard hearts
soft,

10280

As of Saynt Paule þat wykkeð was
gode ensample take mone we,
ffor heuently fiȝ stroke in his face,
he preched þo faythe with hert fre;

as Paul's
hard heart
was softened
by the
heavenly
fire that
struck his
face;
this is the
gift of pity.

10284

Per-for call I may in this case
suche A gyfte of pite,
þat one harde hert softened has,
ffo[r] harder hert had none þeñ he.

10288

Tercio illuminat obscura per donum sciencie.

Also fyȝ lyȝttenes thesternes,
As we mon bodely se in syȝt,
þo Holy Gost þurȝe his godenes
in our saulis mas gostly lyȝt;

[fol. 44 b, col. 2.]

As fire
lightens
darkness,
the Holy
Ghost with
goodness
lights our
souls

10292

Be gyft of connyng þat most be
þat þurgh þo Holy Gost was sent,
ffor thurgh his gras connyng ben we
fro þat he be lyȝt in ouȝ entent;

by the gift
of know-
ledge,

10296

ffor þeñ al sleȝtes we moun see
þurgh quich Sathan may be schent,
And connyng foly to flee
And in tho faythe to ben feruent.

to see
Satan's
wiles, to
flee folly,
and to be
seruent in
the faith.

10300

10289 MS. te of lyȝttenes inserted.

Quarto restringit flueda per donum concilii.

Fire masters
all other
elements
except air.

Also tho kynde of fir is this,
to maystre oper elymentes,
Saue only Ayꝛ or wynde I-wys,
All þai enpayreñ be his presence.

10304

If a man is
proud, God's
spirit turns
him to the
right,

So ȝif A mon oght to proude be
ffro þat Goddis gost be in hym lyzt,
be gode consayle shwes he
7 rebelnes turnes into ryzt.

10308

and by God's
counsel,
folly is
restrained to
truth.

And thyng þat be foly is ouer-flette
Restrayned is be gode resoun,
And be sadde sothenes in hert sette
be counsayl from Crist comen down.

10312

Quinto solidat mollia per donum fortitudinis.

Fire stiffens
soft things;
so heavenly
fire estab-
lishes the
wavering.

Also fir mas softe thyng harde
be strengthe þat he has in his kynde,
So heuenly fir thyng all frowarde
In faythe he saddes, as I fynde,

10316

for before
his coming
the dis-
ciples were
faint of
heart

Be full strength þat he in hym has,
As be ensample mon may see;
ffor er þo Holy Gost send was
ffaynt 7 freyle was þat meyne,

10320

and weak
in faith.

7 in þo byleue was sadde none
Tyñ þis fir was from heuen sent,
bot þen sadde þai weꝛ yche one,
þat chaunge myzt no thyng hor entent.

10324

Sexto clarificat metalla tollendo rubiginem per donum intellectus.

As fire
cleans metal
of rust, so
God's spirit
cleans the
rust of sin

Also fyꝛ mas metall cleꝛ
And puttes þo rust all clene oway,
So Goddes gost with-oute weꝛ
clauses ruste of synne in fay

10328

10305 MS. Amon; to inserted after oght and deleted after proude.

Be gyfte of gode vnderstondyng
 sende be Goddes gost Adoun,
 þof ouȝt flesshe haue foule fondyng
 þo fendes affray has no faysoun,

by the gift
 of under-
 standing;
 the fiend
 avails not
 in tempta-
 tion,

10332

ffor thurgh þo Holy Gostes grase
 we persayuen Apertly
 7 vnderstonden h[is] manas,
 he dresses hym vs for to dysty,

for by the
 Holy Ghost
 we perceiue
 his wiles,

10336

7 we feghten ogayn hym in þis cas
 ffleyng fer fro þat folly
 þat he proferes in þat plaas
 to enpayr vs Apertly.

and we flee
 his folly.

10340

Nota de septimo per donum sapiencie. [fol. 45 a, col. 1.]

Also fyr be way of kynde
 A steme has allway vp-steghyng,
 So fares þo Holy Gost I fynde
 And heuenly fir in hert feghtyng,

As fire
 steams up-
 ward, so
 does the
 Holy Ghost,

10344

for quyt he brennes in monnes mynde
 Tho hert is towarde heuen hyghyng,
 þo deuell may not þat bonde vnbynde
 quyt þat fyr is vp-steghyng.

for while he
 burns in
 man's heart,
 the devil
 has no
 power;

10348

þerfor þis fir may called be
 Tho gyfte of wysdome And of wytte,
 ffor full wysdome engendret he
 In monnes saule þurgh strengeth of hit.

this is the
 gift of
 wisdom.

10352

*Secunda causa quare apparuit in specie ignis potius
 quam in Alio elemento sumitur penes sue deitatis
 excellenciam, id.*

The secunde cause quy he 'doon went
 In fir lykenes to mon-kynde
 helder þen in oþer element,
 I shaft declare now as I fynde.

The spirit
 came in fire

10356

10335 MS. *reads has for his.*

10345 MS. *þo deuell deleted before for.*

10355 MS. *helder explained in the margin as raper.*

because fire
is more
excellent
than the
other ele-
ments in
three
ways :
ffor fir is moꝛ excellent
in thre maners, take pis in mynde,
þeñ any other elyment,
And moꝛ curiouse in his kynde,

10360

in shape,
for nothing
is fairer
than fire ;
In schappe, in ordre 7 vertue eke.
7 in schappe I shaft say quy,
ffor fayrer þeñ fir no mon may seke
þer leghtnes none so loueley ;

10364

in order,
because
nothing is
higher than
fire ;
Be ordre also preue I may
hit passes other mony moo,
ffor herþ þeñ oper fir is Ay
In setting 7 doyn 7 eke also ;

10368

and in vir-
tue, for it
masters the
others.
7 vertu hit has als weterly
moꝛ þeñ þes other thre,
7 strengthe þer he comes by
to maystre hom all, leue 3e me.

10371

The Holy
Ghost sur-
passes all
spirits in
fairness, in
order,
So fares hit of þo Holy Gost
of fayrenes he passes all,
7 in rewle 7 ordre als is moost
ffor of All gastes he is wañ,

10376

and in
virtue.
And of vertue weterly
So excellent þer may none be,
As * in Latyn preue wiñ I
ffor clerkes be Autorite :

10380

*Sapiencie Septimo: Primo dicitur spiritus sanctus non quoin-
quinatus, pro secundo capit omnes spiritus intelligibiles,
pro tercio habens omnem virtutem, 10.*

Tercio sumitur penes multiplicem proprius efficaciam.

Fire has
four natural
characteris-
tics :
Tho thrid cause wele taken is
ffor kyndely profet þat fir has,
And fauþ kyndes he has I-wis,
Reherse I wiñ now in this plaas.

10384

10367 A later hand has underlined herþ and written higher in the margin.

10379 MS. As I in.

*Ignis iij^{or} habet naturas, videlicet vrit, purgat,
calefacit, illuminat, 10.* [fol. 45 a, col. 2.]

fīr purges, lyghtes, hetes, 7 brennes,
Añ þes fauṛ kyndes has he,
So heuenly fīr brennes synnes
Tho selfe maner, as 3e schyṇ see.

it purges,
lights, heats,
and burns.
So heavenly
fire burns
sins,

10388

fīor heuenly fīr brennes synne
he-to Acordes prophecy,
oñ quiche in Latyṇ I shaft myṇ
þat speke þo prophet Zacary:

as in the
prophecy of
Zacharias.

10392

Zacarias: Per ignem vram inter eos, sicut vritur Argentum.

Item vre renes meos 7 cor meum, 10.

Also þis heuenly fīr in fay
purges hertes þat hit comes in,
As tho prophete prays ay,
ffrom temptacion for to twyṇ,

It purges
hearts: the
prophet
prays to be
kept from
temptation,

10396

fīor this fīr wiṭt come no way,
þer baret is, tiṭt bale blyṇ
7 þat plas purget al to his pay,
er he take sesoun þer eṛ wos syṇ.

for this fire
will not
come till sin
is purged.

10400

*Isay iij^{to}: Si sanguinem Ierusalem lauuerit de medio
eius in spiritu Iudicii et Ardoris.*

Also þo Holy Gost wele heytes
þo saules in queche he tas seyson,
fīor gostly fīr añ godenes getes
In moñ Amendet, triste 3e mone.

The Holy
Ghost heats
souls, for
spiritual fire
amends
men.

10404

*Ad Romanos xii^o: spiritu eruentes.**

Here-to Acordes Gregory
And says, 'þo Holy Gost come doun
In fīr to put Away in hye
All coolde 7 foule corrupcion,

Gregory
says: 'The
Holy Ghost
came down
in fire to put
away cold
and cor-
ruption,
and God
helps that
fire towards
good desire.

10408

'And God forthires ay þat fīr
Thurgh his endles mercy
Ay moṛ 7 moṛ to gode desir,
7 moñ to leue deuoutely.'

10412

10396 MS. from corrected from ff. 10m. * Latin written in the margin.

A a

*Gregorius: In igne Apparuit spiritus sanctus, quia ab
omni corde quod replet, torporem frigoris excutit 7
hoc in desiderio sue eternitatis accendit, 10.*

Item spiritus sanctus illustrat ignorancias. [fol. 45 b, col. 1.]

The Holy
Ghost
enlightens
hearts to
know the
unknown,

Also, As I shaft now schew,
þe Holy Gost dose maystry,
leghtnes hertes for to know
vnknewen thyng All fully;

10416

as fire makes
a man see
in the dark-
ness.

Ryzt As fir is to vs lyght
And in thesternes mas wele to se,
þo heuenly fir mas hertes bryzt,
Of thyng vnknewen wise to be.

10420

*Sapiencie ix^o: Sensum Autem tuum quis sciet, nisi tu
crederis sapienciam 7 miseris spiritum sanctum
tuum de altissimis.*

Solomon
asks to know
God's wit,

Therefor Salomon here in sight
As wytty 7 wyse As was he,
he Askes heuenly God almyght
To know his wytte, what way schyn we,

10424

as we may
know it
through the
spirit.

Bot only 3if he send vs down
ffrom heuen his gost purgh his grace
To teche ws þat we know moun,
sadde wytt ozayns Sathanas.

10428

*Ad Corentheos Secundo: Nobis autem reuelauit * dominus
per spiritum sanctum, 10.*

[*Quart*]at causa quare pocius Apparuit in specie ignibus
quam in alio elemento sumitur Amoris ipsius
naturam 10.

The Holy
Ghost ap-
peared in
fire rather
than in
another
element,

Tho [furthe] cause quy he Apered
helder in fourme of fir this day
þen in other element, As I am lered,
As clerkes techen sothe to say.

10432

10413 MS. c deleted after now. 10414 MS. þe corrected from The

* MS. releuauit. † MS. Tercia. 10429 MS. thrid.

10430 MS. helder underlined and rather written in the margin by a
later hand.

for this skylle taken is truly
two maner kynde of his grete luf,
for luff fyꝛ may signefy,
And luff is A gost Abuff.

because fire
signifies
love.

10436

Be thre skylles fynde I may,
quy luff to fyꝛ lykened is;
Tho fyrst for fiꝛ is steryng Ay,
So dose tho Holy Gost Iwis,

Love is like
fire in three
ways: it is
active like
the Holy
Ghost,

10440

for qwo-so he fulfille in fay,
he mas hym to meene not Amys,
In gode wurchyng to be alway,
for Gregory wele preues this:

for whoso-
ever is filled
with him
does good
works,

10444

*Gregorius: Numquam est Amor dei ociosus. Operatur enim
magna si est. Si autem operari negligit, Amor non
est, id.*

'for Goddes luf', says Gregory,
'Is neuer-moꝛ ydell, leue 3e me,
Bot worches All-way wonderly
In iche plase peꝛ-as is he.

[fol. 45 b, col. 2.]

as Gregory
says: 'God's
love is never
idle but
workes every
where won-
drously;

10448

'And 3if pat luff be neglegent
for to wurchen wyt gode wille,
hit is no luff verament
for luff con not holde hym stille.'

if love is
negligent, it
is no love.'

10452

The secunde skyll schaw I may
Quy luff And fiꝛ beñ sette in fere,
for of All elementes in fay
worthiest hit is 7 moost deꝛ,

Like fire
love is the
worthiest of
the ele-
ments,

10456

And most in syght sothe to say,
And leest hit is As of matere,
So fares tho Holy Gost Alway
Tho selfe maner, As 3e schyñ here.

greatest in
space, but
least in
matter;

10460

for what mon so full-fylled ys
Of tho Holy Gostes luff,
To erthely thyng no hert has he
Bot wilnes heuenly blis Abuff,

whoever is
filled with
love of the
Holy Ghost
longs for
heavenly
bliss;

10464

10436 MS. Agost.

10462 MS. love deleted before luff.

A a 2

he has small desire for the world, but much for spiritual things. And litest wille to þo worlde he has
 Bot meche to thyng that gostly is,
 Suche is tho Holy Gostes gras
 And lykened wele to fir I-wis. 10468

Fire has three other qualities; The thryd skylle now takes hede,
 ffor thre thynges, As I fynde,
 That fire has, As I schaft rede
 Qwyf this mater is in mynde. 10472

it makes high things bend down; it tends upward; and it combines excesses. fyrst fir makes hegh thynges to encline,
 And vpward also draghes he,
 ouer-fletyng with-owten pyne
 he geders to-geder, leue 3e me. 10476

Love has these three qualities as Denis says: By þes iii vnderstonde I may
 iij maner of strengthes þat luf has
 lyke to þes iij, sothe to say,
 As Denys clerke mynde mas: 10480

*Ignis habet alta inclinare, sursum tendere, fluida adunare
 7 congregare. Dionisius in libro de diuinis nomini-
 bus: Amor habet triplicem vim videlicet inclinati-
 am eleuatiuam, 7 concordatiuam.*

'I love draws down the lotty, for thou mayst love the most famous ffor luf has strenght to draghe down
 thyng þat is hegh myztily,
 ffor to haue neuer so grete renownd
 luf may thou hynd bonerly, 10484

and love avails above battle: Hel[d]er þeñ batayl to be bownd, [fol. 46 a, col. 1.]
 to encline all curtesly
 to all thyng, þat is resoun
 ther othir waye fayles fully. 10488

Amor habet vim eleuatiuam.

love exalts the lowly, as we see great lords do; Also luf makes loghe thyng hegh,
 be mony wayes mon may se,
 As men þat beñ grete lordis negh,
 who-so is lufd, on heght gos he. 10492

10465 MS. 1 of worlde inserted.

10467-8 MS. reads these two lines in reverse order, but marks l. 10468 B, and l. 10467 A.

10488 MS. waye corrected from wayes.

Item habet vim concordatiuum

The thrid vertue þat luf has
 Euen 7 euen he brennes in feþ,
 thogh wrath be 7 manas,
 luf maystres hom in meke maner.

love burns
 evenly and
 masters
 wrathful
 threats.

10496

*Inclinatiuum, quia inclinat superiora inferioribus, Ele-
 uatiuum, quia eleuat inferiores superioribus, concordati-
 tiuum, quia concordat equalia equalibus.* Dionisius.

Thes thre maners of strenght luf has
 In seche men as the Holy Gost
 fulfilleþ prugh his grace,
 ffyrst he abates all hor bost.

The Holy
 Ghost gives
 these three
 virtues of
 love,

10500

To wynne hom to grete mekenes
 7 forsakynge of hor wille,
 Noȝt takynge honour ne heghnes
 bot Goddes plesaunce to fulfille.

making men
 lowly for
 God's
 pleasure,

10504

Also þe Holy Gost is Aye
 vp-hevyng as fir is in kynd,
 7 also, as I con say
 A litell befor as ȝe mone fynd,

uplifting

10508

ffor þe Holy Gost vp-heues
 Mennes hertes forto dys[yr]e
 heuenly blis, þer-by hit preues
 þat verray luf is heuenly fir.

men's hearts
 to discern
 heavenly
 bliss,

10512

All men þat entres with-inne,
 ichon to oper he mas deþ,
 trew to be 7 neuer moþ twynne,
 As by ensauple men may leþ

and making
 those he
 enters true
 to each
 other

10516

Of maters þat men moven mynne,
 þat all tourment with hert enter
 Sufferd, er þai wolde synne,
 fast stydfastly in this world her,

and stead-
 fast like the
 martyrs.

10520

And þat suffrauns most nede be
 by vertue of þe Holy Gost,
 þat with so stabull charite
 In myschef to luf hym most.

10524

10510 MS. distrie.

10516 MS. may corrected from mon.

*Quare spiritus sanctus potius apparuit in lingua quam
in alio membro iij^x est ratio, unde patet et
supra.* de iij^o.

The Holy
Ghost ap-
peared in
tongues for
three
reasons :

Now whi þe Holy Gost to-day
Appert in tonges helder heȝ
þeȝ in oþer membres, I shaft say
thre causes conable 7 cleȝ.

10538

man's -
tongue is
cruel as fire,

The fyrst, for monnus tong is ay
As helle fir cruell 7 fere,
flaumynȝ for to make Afray,
noȝ othre membre in þat maner,

10539

hard to rule
by the un-
stable, and
profitable
when mas-
tered.

fful hard for to rule orȝt
þer monnes hert weȝ oght vnstable,
7 hit maystret is thurgh myȝt
A membre wonder prophetabull.

10536

Iacobus: Lingua nostra est ignis vniuersæ iniquitatis.

[fol. 46 a, col. 2.]

So the Holy
Ghost came
to burn out
hell-fire,

Therfor syȝd tong is flawmynȝ so
with brennyȝ fyr of grete foly,
Goddis gost þo in coȝd go
hell-fir for to dystry.

10540

and make
our tongues
reasonable.

Sythen þat hit among membres mo
wos wroght to rule resonably,
heuenly fyr most breȝd þat fo
As dyd this day feruently.

10544

James says:
'All beasts
and birds
may be
mastered

Saynt Iames spekes wele of this
in A pistell þat he mas
7 sayes, 'all bestes 7 foles I-wis'
to be maystred now wille has

10548

by man, but
only by the
Holy Ghost
may we
master the
tongue.'

Thurgh mon to hym grauntyd was,
bot to tempre tong no bote is
Bot prugh the Holy Gostes gras.'
þerfor hit nedis soueraignys

10552

10552 MS. soueraignys corrected from soueraignes.

The Holy Gost for to reule hit
helder þeñ oþer, As sayd I
Acordynȝ to þe Apostels wyt :

The Holy
Ghost rules
it better
than any one
else.

10556

*Omnis [n]atura bestiarum, volucrum, serpen-
cium animalium doma[n]tur 7 domita sunt [a] natura
humane ; lingu[am] hominum nullius domare potest ;
inquietum malum, plenum mortifere veneno, id.**

Iacobus iijº.

In tong also Apperet he
to betoken þat hit wos nede
Prechoures wele touȝet for to be,
ffor to hom mon most takes hede

He appeared
in tongues
to show that
preachers
should be
well-spoken,

10560

That helle-fyr thenkes for to fle
7 wille to do gode riȝt As God bede,
In iij maners As ȝe schyn see,
As I shaft Apertly rede :

who hope to
flee hell-fire
in four
ways.

10564

*Predicantibus necessarium est lingua spiritu sancto repleta,
quia facit eos loqui feruenter, confidenter, multipliciter
7 utiliter, id.*

ffyrst þe Holy Gost hom made
To preche brennandly aboute,
ffor thurȝ þe vertue of hit þat þay hade
luff 7 will no mon to doute,

They should
preach
fervently,

10568

Slaute was clene put Away
ffor hertes in luff weȝ so brennyng,
herto Acordes, As I shaft say,
Saynt Bernard of his dovið-comyng :

for sloth
was de-
stroyed at
his coming,
as Bernard
says :

10572

*Veni spiritus sanctus super discipulos in linguis igneis ut
verba ignea lingue ignee predicarent. Bernardus.*

'The Holy Gost,' he says, 'come dovið
opoñ þe Apostils all in feȝ
In tonges of fyr, to make hom bowið
brennyng wordes meñ to heȝ.

'The Holy
Ghost came
to make the
apostles
teach in
tongues of
fire burning
words ;

10576

l. 10556 lacking. * MS. creatura . . . domitatur . . . et . . . lingue.

10567 MS. þat þay corrected from þay.

a burning
law, which
should
endure in
men's
hearts.'

'And þos tonges of fyr brennyng
shulden preche þe lagh of fyr in fay,
As who-so say with carefull hert lengyng,
ffor fyr ay lenges whilþ he may.'

10580

Et facit eos loqui confidenter 7 Absque pusillanimitate.

[fol. 46 b, col. 1.]

They should
preach
steadfastly;

Also þe Holy Gostes myzt
mad all þe ioyfull cumpany
with-owten faynt hert day 7 nyzt
ffor to speke tristely.

10584

they were
so full of
the spirit
that they
might say
whatever
they liked.

Her-to Acordes holy writte,
7 thai speken with grete tryst
ffor thai wered fyllet full of hyt,
thai myghten say what-seþ hom lyst.

10588

*Quarto: repleti sunt omnes spiritu sancto et ceperunt
loqui cum fiducia.*

Actuum apostolorum.

They should
speak in
many lan-
guages,

Also the Holy Gost comyng
mad hom to speke in mony maner,
ffor in all languages þai weþ connyng,
men of all nacions for to leþ.

10592

as the scrip-
ture says.

Holy wrytte is A-cordyng
to this, as 3e sone schyn [her]e,
þat Goddis gost mad hom spekyng
with diuerse tonges all enter.

10596

Actuum apostolorum secundo: Ceperunt loqui variis linguis.

They should
speak pro-
fitably, to
make men
strong in
suffering
wole.

Also he shewid prophitably
ffor monnes edificacioun,
ffor all men wexen bygge þer-by
to suffre bale fully bowen.

10600

Ysaie lxxxijº: Spiritus domini super quod vinceret me.

The Holy
Ghost
appeared
when the
apostles
were seated
to show
justice and
rule.

The thrid maner Apperit he
whilþ þe Apostils weþ syttyng,
in tokenyng At þat fraternite
shuld be iustis 7 hegh kyng,

10604

10594 MS. reads se for here.

ffor queñ-so-euer A Iustice oght shall deme
he syttes al-way as meñ movñ se,
þerfor to sette h[yt] wold by-seme
in takyng þat Autorite.

In judge-
ment a jus-
tice is
seated: so
in taking his
authority he
should sit.

10608

ffor fauþ Autorites þat day
he graunted hom queñ he send his gost,
the fyrst to forgyf synne Away
to all þurgh God of myghtes most :

God granted
them four
authorities :
power to
forgive sins,

10612

*Iohannes xijº: Accipite spiritum sanctum, quorum remi-
seritis peccata, dimittuntur eis, 12.*

*Secunda prerogatiua data apostolis per spiritum
sanctum videlicet Sapiencia.*

The secund prerogatyf þat his gost sent
wos wysdom to deme mon 7 wyfe,
ffully þerfor þai weþ kent
to teche þe pepiþ to lede gode lyfe :

wisdom to
judge man
and woman,

10616

*Isay xijº: Ponam spiritum meum, iudicium gentilibus,
12.*

Tercia prerogatiua videlicet humilitas.

The thryd wos mekenes in tholyng,
of which þe gost gaf hom grase
to suffre wrong in all thyng,
And chonge hor purpose in no case,

meekness to
endure
suderung,

10620

*Numeri qº: Dabo eis de spiritu sancto, qui in te est, ut
supportent omnis populi.*

Quarta prerogatiua videlicet humilitas 7 pulcra, 12.

So wereñ þai Also sad 7 meke
þurgh vertue of þe Holy Gost.
þe furthe vertu þai hadeñ eke
ffaiþ speche þrogh hym þat is most.

[fol. 46 b col. 2.]

and fair
speech.

10624

Iob xxxº: Spiritus domini ornavit celos rectos.

Thes fauþ wyñ wele beseme
in All domes-meñ for to be,
Autorite full for to deme,
wysdam 7 mekenes, leue 3e me,

All judges
should have
these vir-
tues, autho-
rity, wis-
dom, meek-
ness,

10628

10607 MS. he.

and easy
speech,
without
haste or
uncertainty. And esy speche Also to haue,
Noo hastynes ne cruele,
not to know queche he wilþ saue.
To þe sext poynt now go we.

10631

*Nota de sexta. Ad quos missus est, ad discipulos, quia
fuerunt spectacula mundi.*

(6) As to
those upon
whom the
Holy Ghost
was sent, The sext poynt is for to know
in-to what saules send was he,
þat is to wytte in oñ raw
þer-As weſeñ gedred his meyne;

10636

they were
the disci-
ples, clea to
receiue him, His disciples þat clene weſ
to resayue hym weterly,
shuldeñ come Añ in feſ
in holy chirche Añ openly.

10640

*ffuerunt receptacula munda 7 humilia ad suscepcionem
spiritus sancti.*

and good
receptacles
in seven
ways, That þai weſ A receyte ryght
to resevue hym clene 7 clere,
ffor vij causes As in ouſ syght
þat weſ in honð to make honð suſ.

10644

*Primo fuerunt omnes commoti, Secundo dilectione vincti,
3^o secreti, 4^o oratione Assidui, Quinto humilitate
prediti, Sexto *pacto coniuncti, Septimo con-
templacione erecti.*

Primo Animo commoti id.

They were
at rest;
God wishes
to come to
such souls, For þat day þai weſ in grete rest,
ffor hor saules weſ bowraght of synne,
in sech saules God myzt best
Take place þer he wold nozt twynne;

10648

and Whit-
sunday
means rest And þis fest of Wytsonday
betokyns rest, As redyn we,
þeñ feñ hit best God to byde
In cleyne rest to his meyne.

10651

* MS. *fcō deleted before pacto.*

*Dum complerentur dies pentecostis 7 requiescentes erant
omnes discipuli pariter.*

fior this fest in the olde laghe
was ordent fest full of rest,
befor in rest homd to dragh
in þe nwe lagh God þoȝt hit best.

in the old
law as in
the new.

10656

*Super quem requiescit spiritus sanctus nisi super
humilem 7 quietum. Isaye xxxvii^o.*

Also þai weren in vnite
And luffeden ichon oþer oryzt,
As holy writte says, ȝe schyn se,
And in on[e] place to-geder dyzt.

They were
in unity,
loving each
other :

10660

*Actuum primo: Erant omnes pariter in eodem loco.
Item Erat cor vnum 7 Anima vna, 10.*

[fol. 47 a, col. 1.]

fior ryzt As mond now her lyuynȝ,
7 his lymmes diuysyd be,
flayles his lyfe for any thyng,
of Goddis gost so far we ;

as a living
man must
have un-
divided
limbs,

10664

fior if bodely lyfe shaft spryng,
hyde 7 body, leue ȝe me,
most be to-geder bonte twynnyng,
So fares þe gost, leue ȝe me.

skin and
body to-
gether,

10668

And ryzt As fir slekktet is
quen þe brondes beñ tan Away,
So is þe Holy Gost I-wis
in mond quen charite is Abatet ay.

as fire goes
out when
the brands
are taken
away, so the
Holy Ghost,
departs
when
charity is
lessened ;
we sing :
'God found
them in
charity, and
made them
light.'

10672

þerfor of þat gode meyne
is songen in holy chyrch oryzt,
'God fond homd in full charite
And thurgh his godhede mad homd lizt.'

10676

10659 MS. writte *inserted*.

10660 MS. our?

10667 MS. to of to-geder repeated.

10672 MS. is *inserted*; Abatet corrected from Abates.

*Inuenit eos concordēs caritati 7 illustrauit eos inuēda[n]s
diuinitatis.*

They were
in a secret
place, of
which the
prophecy
says

Also þai weſ in priue place
when þe Holy Gost was sent,
of quych propheciet was,
þerfor þerto takes entent:

10680

Ieremie iiij^o: Ducam eos in solitudine 7 loquor ad eos.

that God
would lead
them to a
holy place,
and give
them all
goodness.

By þe prophecie of Ieremie,
þat sayd God wold hom lede
Into place þat weſ holy
7 to aſt godenes wold hom rede,

10684

They were
in prayer
till they saw
the spirit
coming,

Also in orisoun þai weſ
To-geder Assuduelly praynȝ
perseuerantly in aſt þing theſ
till þai segheþ þat gost comynȝ.

10688

Erant perseuerantes in oratione vnanimiter.

as we sing
in church;

þerfor of hom in chirche heſ
þis song deuoutly we coñ syng,
þat whiles þe Apostels maden prayer
God come to hom At hor likynȝ.

10692

Orantibus Apostolis deum venisse nunciat.

that prayer
is needful
to get the
Holy Ghost
is shown by
Solomon,

7 þat orisoun nedefull is
ffor to get þe Holy Gost,
he may be preuet wele by this
þat Salamoñ says in Wysdam most:

10696

Inuocauit 7 venit in me spiritus sapiencie. Sapiencie vij^o.

and John
says that
Christ would
ask his
father for
another
counsellor,

Also Saynt Iohn þe euangelist
sais God wold aske his fader of gras
And-oþer counselour to Crist
to ȝyue his meyne in solas,

10700

*Rogabo patrem meum 7 dabit alium paraclitum vobis.
Iohannis xiiij^o.*

10695 MS. he may.

10697 MS. saynt *deleted* before Saynt.

Which counselour I may call
 The Holy Gost þat downd was sent,
 for he made to s[ta]nd þat wold fall,
 Saued also þat shuld be schent.

which is the
 Holy Ghost,

10704

for full sadchip þer was none
 till he was sent to make hond sadde,
 for in A weþ þai weþ ichonð,
 7 he mad wyse þat eþ weþ madde.

who gave
 them cer-
 tainty from
 their doubt.

10708

Quinto humilitate prediti. [fol. 47 a, col. 2.]

Also þe Apostils were
 thurgh mekenes put fer be-forð,
 7 þat wele schewes Apertly here,
 for quen Crist come syttyng þai worð.

They were
 seated in
 meekness
 when Christ
 came,

10712

Herto Acordes the Sauter
 7 glose Also made opowd hyt,
 þat God to men in meke maner
 graunted grace 7 all wytte:

according to
 the Psalter
 and the
 gloss.

10716

*Qui emittis montes in conuallibus, gratiam spiritus sancti
 donauit humilibus, super [quem] requiescit spiritus
 10.*

Psalmus.

*Sexto in pace.**

Thai weren bounden also to pese,
 And þat preues þat ilke plas,
 in quyche þai weren, þat is no lese,
 when [Holy] Gost to hond send was.

That they
 were in
 peace, the
 place they
 were in
 shows;

10720

for in Ierusalem weren thai
 quen þat sizt of pece lyghtnet þer,
 for þe Holy Gost þat day
 in fir Apertly com Apper,

*Vnde Ierusalem
 interpretatur
 visio maris.*

for Jerusa-
 lem where
 the spirit
 came,

10724

And for to schew þat pece nede
 for to be thor-as schew hynd wold he,
 Goddis wordes and his dede
 preues Apertly, 3e schynd se.

is known to
 be peace by
 God's word
 and deed;

10728

10703 MS. send.

* Sexto in pace written in margin.

10719 MS. d deleted before þai; belefe deleted before no.

after his
rising he
said: 'Peace
to you all
here.'

ffor After his resurrectioun
when he to hoind so conð Apeð,
to profre pese fyrst he wos boun
7 sayd, 'pese to 3ow Añ here.'

10733

*Iohannis xx^o: Pax vobis si ego sum. Accipite spiritum
meum. Quorum remisieritis.*

Septimo contemplacione erecti.

They were
uplifted in
contempla-
tion,

Thai weren houen vp on hegh pat day,
ffor clene Añ hor deuocioun
wos toward heuen be Alway
7 añ by contemplacioun.

10736

Spiritum sanctum receperunt superiori cenaculo.

for they
received the
Holy Ghost
in a high
chamber,
which
means that
their
thoughts
were on
heaven:
whoso
wishes the
spirit must
lower his
flesh by
thinking on
bliss.

ffor quen þe Holy Gost come down
in A hegh soler þai weð,
pat betokyns hor þoxt Ay boun
to wilne heuen 7 noxt be heð.

10740

þeñ sais þe glose made opoñ this
pat who-so wilnes the gost to haue,
heghenes of flesch þenkyng of blis
he most Abate hyñ-selfe to saue.

10744

*Qui spiritum sanctum desiderat, carnis domicilium
mentis contemplacione transcendens caueat, id.*

*De septimo principali, propter quid missus est, quod
propter sex causas missus est: primo ad consolandam
mestos, Secundo ad viuificandum mortuos, Tercio
ad mundandum 7 sanctificandum immundos,
Quarto ad confirmandum Amorem inter discordes,
Quinto ad saluandum iustos, Sexto Ad docendum
ignaros.*

(7) For six
reasons the
Holy Ghost
was sent:

Now gode is for to know oryzt
wherto þe Holy Gost wos sent,
ffor sex causes As I haue tyzt
to tell takes now entent.

10748

10730 MS. he inserted after when.

10739 MS. betokyns corrected from betokynð.

Primo ad consolandum mestos. [fol. 47 b, col. 1.]

The fyrst to comfort men in wo,
And þat preues bi this word here,
for comfortour is cald so
The Holy Gost with-owten we?

to comfort
woful men,
for he is
called com-
forter;

10753

*De emissionē spiritus sancti. Paraclitus autem
spiritus sanctus.*

Paraclitus is as mych to say
As comfortour in this case,
which comfortour he send þis day
the Holy Gost all full of grace.

Paraclitus
is comforter.

10756

Gregory tretes opoñ this,
whi he ys cald comfortour,
7 says, 'whilȝ gode hope in his hert is,
þai beñ forgyfēd monnes errour.'

Gregory
says:
'While
hope is in
man's heart,
his sins are
forgiven,

10760

'Of þinges þat he has don Amys,
Sodanly comes þat saueour
And preue wo in hert I-wis
waynes 7 sendes sum socou?.'

and sud-
denly that
Saviour
sends suc-
cour for
misdoings.'

10764

*Consolator spiritus dicitur, dum spem venie sperat, Ab
omni afflictione mentem leuat, id.* Gregorius.

Secundo ad viuificandum mortuos.*

The secundu cause querfor 7 whi
The Holy Gost to mon was sent
was for to quyken dede in hie,
þat preues þis word gost verament.

The Holy
Ghost was
sent to
quicken the
dead;

10768

Quen A gost here nomet is,
for gost wykenes þat is dede,
by holy wrytt I preue wele this,
þat lyfe is none quen gost is lede.

spirit
quickens the
dead, and
no life may
be without
spirit;

10772

10758 MS. whi corrected from whis.

10759 MS. wh deleted after 7.

* MS. Sedcō.

10765 MS. cause inserted.

*Spiritus enim, qui vivificat. Item Ezechiel xxxj^o: Ossa
arida audite verbum domini. Ecce ego mittam in
vos spiritum domini 7 viuetis.*

Ezechiel
says that all
the world
shall be
quickened
by the spirit
on Dooms-
day.

ffor thurgh gostes, As rede we
Bi Esechief prophecie,
All þe world shaft dee 7 wykent be
At domesday prugh his mercy.

1077b

Tercio ad mundandum 7 sanctificandum immundos.

The Holy
Ghost was
sent to
cleanse and
sanctify the
wicked;
holy must
keep apart
from un-
holy,
and holy is
what makes
men clean
of sorrow
and wee.

That preues þis word þat I shaft mynne,
ffor holy quend I specify
ffrom no holy nedely most twynne,
Elles þe Holy Gost gos by.

1078a

7 ryzt As holy cald is
þat wyckutnes to ryde 7 go,
So holy hit may be cald I-wis
þat makes mon clene of soro 7 wo.

1078d

The Psalter
likens the
Holy Ghost
to water,

þerfor A verse of þe Sauter
ys gloset her, As I shaft say,
7 lyknes to þe water clef
þe Holy Gost, As men wele may;

1078d

which
washes
away un-
cleanness.

þat makes clene ay hym befor,
So dos þe Holy Gost oryzt,
makes clene befor hym euermor,
non vncleennes þer he will lyzt.

1079a

*fluminis impetus, id est, mundus 7 habundans gracia
spiritus sancti letificat civitatem dei, id est ecclesiam
dei 7 per istud flumen sanctificauit tabernaculum
suum altissimus.*

Psalms.

Quarto ad confirmandum Amorem inter discordes.

[fol. 47 b, col. 2.]

He was sent
to establish
love

The furth cause whi Goddis gost
wos sent to erthe, as 3e schyð se,
ffor he had myzt 7 pouer most
to conferme luf 7 charite

1079b

Betwene hom þat weren at debate,
 7 þat schewes þat þis wort heȝ,
 in Als meċh as Algate
 he callis God fader of Aȝ pouer.

between
 those quar-
 relling ;
 since God is
 our father,

10800

ffor fader most kyndely
 luffs his childer, for so did he,
 As Iohn in his euangely
 beris wytnes, 3e schynde se.

and a father
 loves his
 children,

10804

*Nota Iohannis xii^o : Ipse enim amat [n]os.**

Then if þat he ouȝ fader be,
 we beȝ his sons sykury
 7 brethiȝ Aȝ in vnite
 to-geder made prugh his mercy.

we are his
 sons and
 brethren in
 unity.

10808

Quinto, Ad saluandum iustos.

Also þe Holy Gost was sent
 to saue men þat ryȝtwis weȝ,
 7 þat shewes verament
 by oon word þat sayd is heȝ,

The Holy
 Ghost was
 sent to save
 the right-
 eous ;

10812

That hele wele mon caȝt may
 the Holy Gost from heuen bliss
 in-to erthe was send this day,
 In his nome þat Ihesu is

that healing
 was sent in
 Jesus' name

10816

to saue aȝ men þat dydeȝ not mys
 Bot woldeȝ Amend hor lyfe for ay,
 þus wytnes Gregory I-wis
 be A worde þat I shaft say :

to save
 sinners, as
 Gregory
 witnesses.

10820

*In nomine Ihesu, id est salutis, pater misit spiritum, ut
 ostenderet, quod ad saluandas gentes venit.*

The Holy Gost was send Also
 to teche þos þat vnconnyȝ weȝ,
 As preues by þat Crist sayd [p]o
 er he stegȝ to heuen cleȝ ;

He was sent
 to teach the
 ignorant, as
 Christ said,

10824

* MS. vos.

10823 MS. 30w.

B b

Sexto Ad docendum ignaros.

' My father
will send a
comforter

ffor Cryst sayd þat his comfortour
the Holy Gost þat sothefast is,
þe quyehe his fader heuenð flour
ffromð heghest see wold send I-wis,

1082

to teach you
all things.'

Shuldeð tech homð aft maner thyngð,
The soð saueour to homð before
shuld make wyse of connyng
7 sad in sothenes seke 7 sore.

1083

*Paracletus autem spiritus sanctus, quem mittet pater in
nomine meo, ille vos docebit omnia. Iohannis xxiijº.*

*Nota de octauo ad vltimum per quid missus est,
10.*

(8) By three
things the
Holy Ghost
was sent ;

Now by what thyngð he was sent
gode is þat we aft see,
ffyrst, As I fynd verament,
he was send by thynges thre :

1084

by prayer,
for he came
upon the
apostles at
prayer, as
we sing in
church.

One was deuoute orisoun ;
ffor whil þe Apostils weð praying,
ffromð heuenð to homð hit lyzt Adouð,
As we in holy chirche couð synð :

1085

Orantibus Apostolis deum venisse nunciat.

*Item Lucas iiijº : Orante Ihesu descendit spiritus sanctus,
10.*

NOTES

9-16. See above, p. xvii. Compare Higden's Prologue to the *Polychronicon* (Rolls Series, i. 8): 'Quod dum sodalibus meis innotesceret, quibus familiare fuit semper facta maiorum speculari, importuna eorum instantia sum pulsatus, ut etiam de famosioribus orbis historiis ab initio macrocosmi usque ad nostram ætatem non solum iuxta temporum seriem, verum etiam iuxta singulorum annorum supputationem congruentem aliqua compilarem.'

19-32. See above, p. xix, and ll. 9127-8. Compare Higden's Prologue (Rolls Series, i. 18-20): 'Quamobrem in hac assertione historica periculum veri statuendi per omnia mihi non facio, sed quæ apud diversos auctores legi sine invidia communico. . . . Et quamvis alienum sit quod assumo, meum tamen facio quod meis aliquando verbis antiquorum sæpe sententias profero, adeo ut quos auctores in capite libri præscripsero, illis utar pro clypeo contra sugillantes. Quum vero compiler loquitur, sub hac figuratione [R] littera præscribitur.'

30. **The Auctor shal by my bone:** i.e. shall be my warrant. (? OFr. *bon.*) The word is not in N.E.D.

33-56. Compare *Polychronicon*, Lib. iv, cap. i (Rolls Series, iv. 252-4): 'In principio igitur quadragesimi secundi anni Octaviani Augusti qui cepit regnare in Martio, Herodis vero anno tricesimo primo, Olympiadis centesimæ nonagesimæ tertiæ anno tertio, ab urbe condita anno septingentesimo quinquagesimo primo, a conceptione Iohannis Baptiste mense sexto, octavo kalendas Aprilis, feria sexta, luna decima, Indictione duodecima apud Nazareth Galilææ de virgine Maria nuper Iosepho desponsata conceptus est Christus . . . Et sic quinta mundi ætas . . .'

42. I[*o*]h[*n*]: *Polychronicon*, 'Iohannis Baptiste'; MS. 'ihu'.

43-5, 67-76. Compare ll. 6141-56.

54. f[*y*]te: MS. 'furste'. Cf. ll. 89-92.

57-76. *Polychronicon* (Rolls Series, iv. 256-8): 'Anni igitur ab origine mundi, id est a quintodecimo kalendas Aprilis quo mundus incepit, usque ad Christum incarnatum . . . sunt quinque milia centum nonaginta sex . . . Eadem igitur feria sexta qua primus Adam peccavit post nonagintos triginta obiit. Et in consimili feria sexta secundus Adam, id est Christus, carnem induit, ieiunium suum terminavit, et mortem subiit. Et qua hora feriæ sextæ Adam eiectus est, tali hora latro in Paradisum introductus est.'

67. **bi trewe story:** i.e. Peter Comestor's *Historia Scholastica*; see also *Petre* and *Story* below, p. 456, and note on l. 5815.

81-100. *Polychronicon* (Rolls Series, i. 32-4): 'Quoad sextum, nota quod sex sunt ætates, prima ab Adam usque ad Noe, secunda a Noe usque ad Abraham, tertia ab Abraham usque ad David, quarta a David usque ad transmigrationem Babylonis, quinta a transmigratione Babylonis usque ad Christum, sexta a Christo usque ad finem mundi.'

Catholicon of Joannes Januensis de Balbis (Lyons, 1492), art. *Etas*: 'Etates autem mundi sic distinguuntur. Nam prima etas mundi fuit ab adam usque ad noe: in qua fuit generis humani institutio et lapsus. Secunda a noe usque ad abraham: in qua fuit generis humani destructio per diluvium et renouatio. Tertia ab abraham usque ad dauid: in qua fuit circumcisionis et legis institutio. Quarta a dauid usque ad transmigrationem babylonis scilicet iude in babyloniam: in qua lex floruit sub regibus et prophetis. Quinta a transmigratione babylonis usque ad Christum: in qua fuit populi captivatio et liberatio. Sexta a Christo usque ad finem mundi: in qua est generis humani redemptio. In septima ergo etate et vltima venit Christus.' A similar account is in the *Vocabularium* of Papias, MS. Harl. 4804, fols. 172-3, and B.M. MS. Addit. 14806, fol. 5 b. See also ll. 1481-1500 and 3799-812.

92. bi[t]hoght: MS. 'bihoght'; Add. 'ought'.

101-140. *Catholicon* (Lyons, 1492), art. *Etas*, immediately preceding the passage quoted above: 'Et secundum hoc distinguuntur mundi etates metaphorice ad similitudinem etatis vnus hominis. Variantur enim in homine etates secundum diuersas notabiles varietates in statu ipsius. vnde prima etas hominis dicitur infancia usque ad septem annos. Exinde usque ad quattuordecim annos est etas secunda: scilicet puericia necdum ad generandum apta, vnde puer dicitur a puritate: quia purus est necdum lanuginem et florem generum habet. Tertia etas est adolescentia ad gignendum apta, et adulta: que proregatur usque ad viginti-octo annos: que tres etates computantur quandoque pro vna. Quarta est iuuentus firmissima omnium aliarum etatum finiens in quinquagesimo anno. Quinta est senioris. . . grauitas que est declinatio a iuuentute in senectutem nondum senectus: sed iam non iuuentus: quia senioris etas est quam greci presbytem vocant. Nam senex apud grecos non presbytem sed geron dicitur: que etas a quinquagesimo anno incipiens: in septuagesimo anno terminatur. Sexta etas est senectus que nullo annorum termino finitur: sed post illas quinque etates quantumcumque vite est senectuti deputatur. Senium autem est vltima pars senectutis durans usque in finem dicta sic: quia terminus est sexte etatis secundum hug[uccio] et ysid[orus].'

128. *fayntship*. The suffix *-ship* is frequent in the poem. See 'balletship' (5810), 'crueship' (4560), 'euenship' (9310), 'excellentship' (9298), 'ferdship' (3264), 'greneschyp' (979), 'heghship' (8927), 'innocentship' (5087), 'lighship' (119), 'sadship' (131), 'wildship' (5096).

131. *3if sadship ouer in hym shal bryng*: Add. 'sadship in hym euer shalt bryng'. Perhaps 'bryng' is an error for 'spryng'.

149-208. *Polychronicon* (Rolls Series, i. 184): 'In hac provincia est mons Olympus, qui dividit Thraciam et Macedoniam. *Petrus, capitulo tricesimo septimo*. Mons quidem nubes excedens, in cuius vertice nec nubes nec venti nec pluviæ sentiuntur, super quem litteræ inscriptæ in pulvere post annum repertæ sunt illibatæ; ubi etiam pro nimia aeris raritate nec aves vivere queunt, nec philosophi ibidem ascendentes ad discendum cursum stellarum absque spongiis adequatis manere potuerunt, quas naribus suis apponentes aerem trahebant crassiores'. (Rolls Series, iii. 50): 'Et Olympiades sunt ludi instituti ad honorem Iovis sub monte Olympo, in quibus qui vinceret quodcumque munus optaret acciperet. Et fiebant semel in quinquennio ne si ulterius protraherentur oblivioni darentur, aut si crebrius fierent nimietas

expensarum gravaret.' (Rolls Series, ii. 280): 'Quos pagani deos asserunt homines fuerunt, et pro uniuscuiusque vita meritis vel magnificentia coli apud suos post mortem cœperunt.'

Catholicon (Lyons, 1492), art. *Mons*: 'Olimpus inquit mons macedonie tante altitudinis est: ut in eius cacumine nec ventus sentiat: nec nubes se colligant: quia excedit istum aerem humidum in quo aves celi uolitant: quod ab eis proditum est qui solebant nescio quorum sacrificiorum causa memoratum ascendere montem et aliquas notas in pulvere scribebant quas ab alio anno integras inueniebantur: quod fieri non posset si locus ille ventis aut pluui[a] pateret[ur]. Deinde tanta est tenuitas illius aeris: ut non aspirare duraret. Illuc enim ire non poterant: nisi spongiarum humectas naribus applicarent: unde crassiores et consuetum spiritum ducerent.' Art. *Olimpias*: 'Olimpias... festum vel solemnis ludus quod vel que fiebat ad honorem iouis semel per quinquennium: ne si ulterius protendetur in negligentiam et obliuionem corrueret vel si citra quinquennium celebraretur expense nimietas grauaret. In ipsa celebratione lex talis erat que quicumque uictor existeret ibi in aliquo ludo haberet quodcumque munus uellet requirere.' Art. *Himen*: 'Dii vel dei quos pagani deos asserunt: olim homines fuisse produntur: et pro uniuscuiusque vita a suis post mortem coli ceperunt. In quorum etiam laudes poete carmina composuerunt. et in celos eos sustulerunt. Nam quarundam inuentiones artium et cultum peperisse dicuntur: ut esculapio medicina. fuerunt etiam viri fortes aut urbium conditores quibus mortuis.'

188. tha[t]: Add. 'pat'; MS. 'thay'.

209-344. *Polychronicon* (Rolls Series, iv. 264-6): '*Lucas, capitulo primo*. Exurgens igitur Maria postquam conceperat venit ad civitatem Zakariæ (*Dionysius*), quarto scilicet miliario ab Ierusalem, [et cum saluasset Elizabeth exultauit infans in utero eius. Et cum matrem domini sui et beata prophetaret eam elizabet. Edidit maria canticum nouum domino dicens/Magnificat anima mea dominum et cetera] ubi mansit tribus mensibus ministrando cognatæ suæ Elizabeth donec peperisset, et tunc rediit in domum suam Nazareth. *Matthæus*. Quam revertentem noluit Ioseph sponsus suus traducere in coniugem, quia inventa fuit gravida, donec per angelum moneretur in somnis eam accipere. *Lucas*. In diebus illis exiit edictum a Cæsare Augusto ut describeretur universus orbis. *Petrus tricesimo tertio*. Volens Cæsar scire numerum regionum in orbe quæ Romanæ suberant ditioni, numerum etiam civitatum in qualibet regione, numerum quoque capitum in qualibet civitate præcepit ut de suburbiis, vicis, oppidis, pagis, quilibet ad suam conflueret civitatem unde trahebat originem, et quique denarium argenteum, pretii decem nummorum usualium, a quo et denarius dictus est, præsidi provinciae tradens, se subditum Romano profiteretur imperio. Unde et Iosephus ascendit a Nazareth in Bethlehem civitate sua, cum Maria prægnante ut ibi præstiteretur.' The bracketed passage, not found in the printed text, is from British Museum MS. Royal 13 E. I, fol. 102 b. 1.

270. **strengthfully**: not in N.E.D. Add. 'strengfully'. Mr. Onions calls my attention to 'strenghefully', *Gospel of Nicodemus*, l. 155 (Sion MS., E.E.T.S. c.).

271. **dispelet**: Add. 'dispiset'; Luke i. 51, 'dispersit'. Mr. Onions suggests that the original reading was 'disperpelet'; see 'disperpoilet' in l. 1053. If it was written 'displet', the corruption to 'dispelet' would be easy. In

the Chester *Nativity* (vi. 94) *dispersit* is rendered thus: Dev. MS. 'disparcles'; H. 'disperceles'; H. 2124 'disperses'; B. 'dispercung'.

345-56 seems to be from *Legenda Aurea* (p. 45): 'Proficiascens enim Ioseph in Betlehem cum Maria praegnanante duxit secum bovem, forte ut ipsum venderet et censum pro se et pro virgine solveret et de residuo viveret, et unum asinum, forte ut virgo super eum veheretur'; but 'Eutropius in cronicis suis' (before 349) is not mentioned in *Leg. Aur.* See note on ll. 1017-24.

357-416. The journey to Bethlehem is from *Leg. Aur.* (p. 41), except ll. 381-92.

358. frere Bertilmewe. This is the *Pseudo-Matthæi Evangelium*, printed in Migne, *Dict. des Apocryphes* (Paris, 1856), i. 1059-88, as 'Histoire de la Nativité de Marie et de l'Enfance du Sauveur'; for the story of the weeping and rejoicing spectators, see Chapter xiii. See also l. 445 Latin.

381-92. *Non auferetur scaptrum*, etc.: Gen. xlix. 10. Not in *Leg. Aur.* (p. 41). Cf. the similar additions at ll. 1037-40, 1829-52, and 3209-12.

417-44. *Polychronicon* (Rolls Series, iv. 266): 'In fine igitur quadragiesimi secundi anni Augusti nocte sancti Sabbati, quæ tunc sequebatur diem, anno ætatis beate Mariæ quartodecimo, octavo kalendas Ianuarii, apud Bethlehem natus est Christus'. (iv. 258-60): 'Nec obstat quod iuxta dies solares teneat ecclesia primum Adam decimo kalendas Aprilis de terra plasmatum, et Christum viii. kalendas Aprilis incarnatum quia illa nox diei decimi kalendarum Aprilium, quæ tunc sequebatur diem qua Adam factus est, facta est nunc per passionem Christi nox diei noni kalendarum Aprilium præcedens diem.' Compare ll. 7077-92.

445-80. The story of the midwives is from *Leg. Aur.* (p. 42).

454. *Tobel*: *Leg. Aur.* (p. 42): 'Zebel'. In two other English works the first midwife is named Tebel. One is *Geburt Jesu*, l. 618 (printed by Horstmann, *Altenglische Legenden*, 1875, p. 92), which has no other significant parallel with the *Stanzaic Life*. The other is the Chester *Nativity*, where the name occurs twice as 'Tebell' (vi, 497 stage direction and 545), once as 'Teb-lla' (537 stage direction). See above, pp. xxviii-xxx.

481-564. *Aliud mirabile Martinus in cronicis suis de mirabilibus Rome*, and 'Martinus in cronicis suis' at l. 645. The chronicle of Martinus is not the immediate source for either the *Salvatio Romæ* (481-560) or the story of Romulus' statue (645-84), as is clear from a comparison with the text printed by Jordan, *Topographie der Stadt Rom in Alterthum* (Berlin, 1871), pp. 387, 621-2. The immediate source of both legends is the *Polychronicon* (quoted above, pp. xxx-xxxi). In the *Polychronicon* Higden names 'Gregorius' (i. 212) as his source; and Gregorius is the name used by Higden for *Mirabilia urbis Romæ*, which by some writers was attributed to Martinus (*Polychronicon*, Introduction, I. xxix-xxx, notes). If we assume that this ascription to Martinus was known to the author of the *Stanzaic Life*, then the reference to Martinus is explained. For further notes on this legend see A. Graf, *Roma nella memoria e nelle immaginazioni del medio evo* (Torino, 1882), ii, cap. xvi, and Comparetti, *Vergil in the Middle Ages*, translated by E. F. M. Benecke (London, 1908), pp. 295-301.

The author of the *Stanzaic Life* supplemented Higden's account with (1) a brief mention of the Temple of Peace (483-4 and 549-56) from the *Leg. Aur.* (see above, pp. xxx-xxxi), and (2) a definition of *legion* (529-36) from the

Catholicon of Joannes Januensis de Balbis (Lyons, 1492), art. *Legio*: '... et sunt in legione sex milia sexcenti sexaginta sex homines.'

512. *hom to auaile*: 'to be of profit to them', i. e. the people of Rome; or possibly 'to humble them'. Cf. Lydgate, *Bochas*, II. i. (1554) 41 a: 'Fortune . Auailed hym from his royall see;' (quoted N.E.D., *auale* 7).

525. *to kepe hom in comyng*: Add. 'to kylle hom in comynge.' The Chester play (see above, p. xxxiii) is at this point nearer Harl. 3909; but see note on l. 5282.

565-644. Three miracles are selected from *Leg. Aur.*, pp. 43-4. The order is the same, but parts of the Latin are omitted.

568. *As I to telle now am in-tent*: Add. 'As I telle 300 myn entent.' The earliest N.E.D. citation of the adjective *intent* is 1606.

645-84. This account of Romulus' statue is a combination of two passages from the *Polychronicon*: 'item palatium Pacis, ubi Romulus posuit statuam suam auream, dicens, "Non cadet, donec virgo pariat"; quod et cecidit Christo nascente' (i. 214). 'Aliud signum est imago Colosseï quam statuam Solis aut ipsius Romæ dicunt, de quo mirandum est quomodo tanta moles fundi potuit aut erigi, cum longitudo eius sit centum viginti sex pedum. Fuit itaque hæc statua aliquando in insula Rhodi quindecim pedibus altior eminentioribus locis Romæ. Hæc statua sphaeram in specie mundi manu dextra, et gladium sub specie virtutis bellicæ manu sinistra gerebat, in signum quod minoris virtutis est querere quam qua-sita tueri. Hæc quidem statua aerea, sed imperiali auro deaurata, per tenebras radiabat continuo, et æquali motu cum sole circumferebatur, semper solari corpori faciem gerens oppositam, quam cuncti Romani aduenientes in signum subiectionis adorabant' (i. 232-4). For the reference to Martinus see note on ll. 481-564.

685-8. This is from *Leg. Aur.* (p. 45): 'Bos igitur et asinus miraculose dominum cognoscentes flexis genibus ipsum adoraverunt', a passage just following that used in ll. 345-56. 'Eutropius' is not in the *Leg. Aur.*, though the poem names him as authority both here and at l. 349. Cf. note on ll. 1017-24.

697-8. *clerkis wys tretys / touchyng Cristes natiuite*. This is the *Leg. Aur.*, 'De nativitate domini nostri Iesu Christi secundum carnem' (pp. 40-7), of which the systematic translation begins at l. 701. Note that 'clerkis' is plural, implying more than one author for the *Leg. Aur.*

709. Latin. *generacionis*: Add. and *Leg. Aur.* (p. 41): 'generantis'.

709-16. The verse from Phil. ii. 7 is also quoted after l. 2104, and similar passages occur at ll. 837-40 and 6280.

716. *disparaget*. The occurrences in the *Stanzaic Life* of this word and its derivatives (see Glossary) to render *exinanivit* (Phil. ii. 7) are earlier than those cited in the N.E.D., which gives *disparage* in this sense first in 1496, and *disparaging* as substantive first in 1574.

734. *thas*: that. Cf. ll. 734, 844, 4148, 5123, 5878; 'as' = at (4200); and the past participles 'ordenes' (4730), 'honoures' (1518), and 'wrawes' (5024). The substitution of *s* for final *t* is found in the work of Scribe A and Scribe B (see above, p. x). In some cases *-s* has been changed to *-t*: 'that' (3967, 5878); and in others *-t* to *-s*: 'passes' (4206), 'assingnes' (4213).

739. *there* is an error for 30re.

745-56. Three stanzas are expanded from *Leg. Aur.* (p. 41): 'et per portam

Ezechielis, quae semper clausa permansit'. The Latin before l. 745 is altered from Ezekiel xlv. i-2: 'Et convertit me ad viam portae sanctuarii exterioris, quae respiciebat ad Orientem: et erat clausa. Et dixit Dominus ad me: Porta haec clausa erit: non aperietur, et vir non transibit per eam: quoniam Dominus Deus Israel ingressus est per eam, eritque clausa.'

769. **As I told bifore now here.** The story of the midwives is related in ll. 445-80.

781. **sadship:** (so Add.) corresponds to 'evidence' (765). The usual meaning is 'sobriety', 'firmness'; in l. 131 it translates 'gravitas'; in l. 10255 'saddens' = 'consolidat'. The change of meaning from figurative firmness to the ground for firmness is not difficult.

784. **As I haue told now here bifore:** see ll. 481-564 and 645-84.

837-40. These lines do not correspond to the Latin 'Tertia et prima... peperisset' (*Leg. Aur.*, p. 42), but repeat the idea of God's disparagement already mentioned at ll. 709-16.

877. Latin. **genera** is 'gradus' in *Leg. Aur.* (p. 43), corresponding to 'degre' (l. 878). This Latin should perhaps be printed as a side-note.

892. Latin. **disc[erne]re verum:** *Leg. Aur.* (p. 43): 'discernere.'

911. **as here bifore saide I:** see ll. 481-564, 645-84, 784-5.

917-40. Six stanzas are based on *Leg. Aur.* (p. 43): 'Legitur etiam in hystoria scholastica, quod Ieremias propheta in Aegyptum descendens post mortem Godolyae regibus Aegypti signum dedit, quod eorum ydola corruerent, cum virgo filium parturiret.' The Latin at l. 929 is slightly altered from Isaiah xix. 1.

953. **as bifore saide I:** see ll. 569-80.

963. **as I tolde biforne:** see ll. 581-644.

981-1008. Seven stanzas are an amplification of *Leg. Aur.* (p. 45): 'In hac enim nocte (ut Bartholomaeus in sua compilatione refert) vineae Engadi, quae proferunt balsamum, floruerunt, fructum protulerunt et liquorem dederunt.'

1017-24. The adoration of the ox and the ass is mentioned in ll. 385-8, where Eutropius is named as authority, not 'Eusebius' (1022). In the *Leg. Aur.* (p. 45) immediately following this passage, Eusebius is cited for the next miracle, that of the oxen prophesying. Probably the author of the poem mistook the bearing of the reference.

1025-60. The passage in the *Leg. Aur.* (p. 45) is merely: 'Ante etiam Christi nativitatem per aliquot dies (ut ait Eusebius in Chronica) cum quidam ararent boves, ad aratores dixerunt: homines deficient, segetes proficient.' The interpretation of the prophecy of the oxen (ll. 1031-60, and see ll. 381-92 note) is not in the *Leg. Aur.* That Jews cannot raise corn is stated in *Piers Plowman* (B xviii. 104-6):

And þe, cherles, & þowre children chieue shal þe neuere,
Ne haue lordship in londe ne no londe tylle,
But al bareyne be & vsurye vsen.

1052. **norisch** in this sense is first cited by the N.E.D. in 1523.

1081-3. **Right as I haue tolde bifore.** See ll. 593-644 for the story of the emperour. The story of the three kings (cf. ll. 1121-4) does not occur in the earlier part of the poem, nor is it mentioned here in the *Leg. Aur.* (p. 45 and cf. note on ll. 1223-36). The destruction of the Sodomites (*Leg. Aur.*, pp. 45-6) is omitted.

1105-16. The *Pastores* is given in *Leg. Aur.* (p. 45) as the first group under 'homo' (l. 1061 Latin). The poem changes the emphasis from the shepherds' to the angels' song, and tells the story under 'angeli', where the *Leg. Aur.* (p. 46) has merely: 'Angeli enim ipsam Christi nativitatem pastoribus annuntiaverunt, ut superius dictum est.'

1120. as here before saide I. The story of Octavian and the Sybil is in ll. 593-644.

1121-8. This mention of the three kings and others is not in the *Leg. Aur.* (p. 46).

1129 ff. Of the third main point 'utiliter exhibita', the poem omits the first two sections, 'ad daemonum confusionem' and 'ad veniæ imperationem' (*Leg. Aur.*, p. 46), and proceeds to the third, 'ad infirmitatum curationem'.

1172. The poem omits the last nine lines of the *Leg. Aur.* Nativity (p. 47).

1173-1512. *Leg. Aur.*, 'De circumcissione domini', pp. 79-85.

1184. The fourth main point of the *Leg. Aur.* account, 'quantum signaculum circumcissionis' (p. 79), is not mentioned here, nor is it used in the poem except for two sentences; see ll. 1481-1512, and note on l. 2265.

1192, 1196. For omissions after these lines see the parallel columns on pp. xxv-xxvi above.

1201-12. *Leg. Aur.* (p. 80): 'Vocatur autem filius Dei, in quantum est de Deo Deus, Christus, in quantum est homo a persona divina quantum ad humanam naturam assumptus; Iesus, in quantum est Deus humanitati unitus.' The last phrase (also translated in ll. 1279-80) is the nearest parallel to ll. 1202-4. Harl. 2250 omits ll. 1205-12. After l. 1212 twenty-one lines of *Leg. Aur.* (pp. 80-1) are omitted.

1221-68. Twelve stanzas are amplified from *Leg. Aur.* (p. 81): 'Fuit enim propheta in doctrinæ eruditione, pugil in dyaboli debellacione, sacerdos in patris reconciliatione, rex in præmiorum retributione.' Harl. 2250 omits ll. 1221-37 and 1241-4.

1223-36. Luke xix. 44. Cf. ll. 5651-6. That the destruction of Jerusalem will be narrated in the Passion is also stated at ll. 5223-8 and 6428-30, but the poem does not contain the story. Cf. note on ll. 1081-3.

1263. kemp or cays[e]r, clerk or kyng, MS. 'caysel'; Add. 'knyght'. Chester *Nativity* (vi. 225) reads 'King, coysell, clarke or Knighte; 'Carsell' H.)

1268. Forty-four lines of *Leg. Aur.* (pp. 81-2) are omitted.

1269-84. *Leg. Aur.* (p. 82): 'Iesus enim salvator interpretatur. Dicitur autem salvator tripliciter, vel a potentia salvandi, vel ab habitu, vel ab actu.' Perhaps a stanza 'ab habitu' has been lost after l. 1280. Cf. ll. 1297-1312.

1285-1348. *Leg. Aur.* (p. 82): 'Secundum quod dicitur a potentia salvandi, convenit ei hoc nomen ab aeterno, secundum quod dicitur ab habitu salvandi, sic fuit impositum ab angelo et convenit ei a principio conceptionis; secundum quod dicitur ab actu salvandi, dicitur impositum a Ioseph ratione futuræ passionis, unde Glossa super illud . . .' Note that the poem does not mention Joseph, but has much to say of Gabriel and of the giving of the name at the Circumcision.

1289-96. The reference to John i. 1 is not in *Leg. Aur.* (p. 82); these two stanzas are not in Harl. 2250.

1339. Luke ii. 30: 'quia viderunt oculi mei salutare tuum.' See also ll. 2717-28.

1361-76. *Leg. Aur.* (p. 82) reads merely: 'secundo in oratione, et haec ostendit nostrae redemptionis desiderium.'

1368. sayn Ion : xviii. l.

1372. Latin. Luke xxii. 44.

1413-80. *Catholicon* of Joannes Januensis de Balbis (Lyons, 1492), art. *Circumcisio*: 'Animaduerte etiam quod circumcisio data fuit pluribus de causis: vt per obedientiam mandati abraham placeret deo: cui per preuaricationem Adam displicuerat. Data etiam fuit in signum magne fidei abrahe qui credidit se habiturum filium in quo fieret benedictio omnibus. Deinde ut hoc signo discerneretur populus ille a ceteris nationibus. In carne vero preputii ideo iussa est fieri: quia in remedium instituta est originalis peccati quod a parentibus trahimus per concupiscentiam: que in parte illa magis dominatur et quia in parte illa culpam inobedientie primus homo sensit: decuit vt ibi signum inobedientie acciperet. Fiebat autem octaua die in petriño culto quia et in resurrectione communi etate octaua futura per petram Christum omnis ab electis abscidetur corruptio: et per Christi resurrectionem octaua die factam circumcidetur a peccatis anima cuiuscumque in eum credentis.'

1475-6. These lines, marked for transposition in the MS., read in the right order in Add. and Harl. 2250.

1483. pat I speke of bifore. The six ages of the world are described in ll. 81-100. Eight ages are named in *Leg. Aur.* (p. 85) as follows: 'prima ab Adam usque ad Noe, secunda a Noe usque ad Abraham, tertia ab Abraham usque ad Moysen, quarta a Moysen usque ad David, quinta a David usque ad Christum, sexta a Christo usque ad finem mundi, septima morientium, octava resurgentium.' The poet in ll. 1481-1500 merely adds the last two to his earlier list. Note another mention of the last two in ll. 3798-3812.

1501-12. *Leg. Aur.* (p. 84): 'Nam sicut dicit Rabbi Moyses, maximus philosophus et theologus, licet Iudaeus: puer in septem diebus tantae adhuc teneritudinis est, quanta est adhuc in utero matris existens, in octava autem die fortificatur et solidatur et ideo, ut dicit, noluit dominus parvulos ante octavum diem circumcidi, ne ob nimiam teneritudinem nimium laederentur. See note on L. 1184.

1511. [Go]d: so Add. and Harl. 2250; MS. 'And'.

1513-2140. *Leg. Aur.*, 'De epiphania domini' (pp. 87-94).

1513. Latin. The etymological explanations of 'Epiphania' (1513), 'theophania' (1568), 'Bethfania' (1584), and 'phagephagya' (1592) are not translated.

1525-8. *Leg. Aur.* (p. 87) reads simply: 'aquam in vinum Christus mutat' with no mention of 'Galile' (1526) or 'architryclyne' (1527); see John ii. 1-10.

1529-36. *Leg. Aur.* (p. 87): 'quinque millia hominum de quinque panibus satiat'; see John xi. 1-13.

1545-7. Only the first of the possible chronologies (*Leg. Aur.*, p. 88) is mentioned.

1569-76. *Polychronicon* (iv. 336): 'Igitur post baptismum suum Christus feria secunda proxima sequente ductus est in desertum a spiritu, ubi incepit ieiunium suum quadragenarium, quod xl^o die, feria xv^a quinto-decimo kalendis Martii terminavit.' See also ll. 5237-40.

1592. Seven lines of the *Leg. Aur.* (p. 88) are omitted, chiefly on chronology.

1601-1728. Thirty-one lines of the *Leg. Aur.* (pp. 88-9) about the Magi

are omitted, and the story of Balaam and Balak is inserted, condensed from the Biblical account in Numbers xxii-xxiv. (See ll. 1601-4.)

1651. [an], so Add.

1659-60. *set ffete on spar, hym withdrawynge / to honour the sungel as he con.* Numbers xxii. 27 reads 'concidit sub pedibus sedentis'. I do not know what 'on spar' means. It may mean 'firmly', 'spar' being a noun from the verb 'spar', to shut; or it may be an error for 'apart'.

1689-90. *And I schal ȝiue ȝow gold and fee / enogh of richesse er thou go.* Compare Chester *Balaam* and *Balak*, l. 213 (E.E.T.S. lxii, p. 94); 'Thou shalt haue riches, golde, and fee'; B.W. h. and Devonshire MSS. read differently. This insignificant passage is the only verbal parallel between the Chester *Balaam* and the *Stanzaic Life*. Both present condensed versions of the Biblical story, with the following similarities: (1) The messengers sent by Balak to Balaam make one trip instead of two (Numbers xxii. 5-20). (2) At the outset of the journey Balaam makes up his mind to disobey the Lord. (3) The angel blocks the way for Balaam and the ass once instead of three times (Numbers xxii. 22-7). Of course these parallels may indicate influence of the *Stanzaic Life* on the Chester play, especially in view of the parallels in the Chester *Adoration of the Magi* (see above, p. xl). But (1) and (3) are natural changes for stage presentation, and (2) may have been taken by both the play and the poem from *Historia Scholastica* (*Patr. Lat.* 198, col. 1237): 'Mutauerat enim propositum, et captus cupiditate promissorum, disponebat quomodo populo malediceret, licet prohibuisset dominus.'

1780. *a hundredth myle one day to gone: Catholicon* (Lyons, 1492), art. *Dromos*: 'Centum enim et amplius vno die miliaria pergere solent.' See above, p. xl.

1797-1812. The poem confuses the three points, Christ as man, as king, and as God, in *Leg. Aur.* (p. 90): 'His verbis, sicut dicit Remigius in originali, verum hominem et verum regem et verum Deum confessi sunt.'

1829-68. *Leg. Aur.* (p. 90): 'Sed Herodes hoc audiens turbatus est et omnis Iherosolima cum illo. Triplici de causa rex turbatus est et omnis Iherosolima cum illo. Primo ne Iudaei regem natum tanquam suum reciperent et se tanquam alienigenam expellerent. Unde Chrysostomus: sicut ramum arboris in excelso positum levis etiam aura movet, sic et sublimes homines in culmine dignitatum existentes levis etiam fama conturbat.' See ll. 381-92 and note.

1881-8 are omitted in Harl. 2250.

1900. Seven lines of *Leg. Aur.* (p. 90) are omitted.

1908. The following quatrain of Harl. 2250 (not in Harl. 3909 or Add.) should probably be part of the text after l. 1908:

Now is gode one thyng to knawe
pat noȝt in gospele wrytyn is
bot in storeis as I shaft shawe
gode is to take hede to this.

Leg. Aur. (p. 90): 'Et nota, quod cum magi Iherosolimam ingressi fuissent, stellae ducatum amiserunt: et hoc propter tres rationes.'

1909-24, 1937-56. The first and third reasons are confused. *Leg. Aur.* (p. 90): 'Prima ut de loco nativitatis Christi quaerere cogenterent, ut sic de ipsius ortu certificarentur, tam propter stellae apparitionem quam per pro-

phetiae assertionem, sicut et factum est. . . . Tertia, quoniam signa infidelibus data sunt secundum apostolum, sed prophetia fidelibus, et ideo signum datum istis, dum adhuc essent infideles, non debuit apparere, dum adhuc essent inter Iudaeos fideles.'

1924. *Mycheas*. The Latin (not in *Leg. Aur.*, p. 90) is quoted not from Micah v. 2, but from Matthew ii. 6.

1952. *Balaam*. The mention of Balaam here and in l. 2130 shows the author's interest; cf. ll. 1601-1728.

1995-2000. Here is omitted *Leg. Aur.* (p. 91): 'quae pacto suo ministerio rediit in praeiacentem materiam', and inserted the prophecy from Isaiah ix. 2.

2027-8. but euen forth . . . / to wysse þe way bifore hom went: *Leg. Aur.* (p. 91): 'sed quasi motu animali et processivo.' About forty lines more about the star are omitted.

2033. Twenty-six lines of quotation from Bernard and Augustine (*Leg. Aur.*, pp. 92-3) are omitted.

2054-64. *Leg. Aur.* (p. 93): 'myrrham propter membrorum pueri consolidationem et malorum vermium expulsionem.' 'For myrrh a gumme is' (2062) may be from *Catholicon* (Lyons, 1492), art. *Mirra*. 'Item myrra est gummi illius arboris.'

2081-20. *Leg. Aur.* (p. 93): 'Quinta, quoniam per haec tria significantur tria, quae erant in Christo, scilicet divinitas pretiosissima, anima devotissima, et caro integra et incorrupta. . . . Per aurum ergo, quod est pretiosius omnibus metallis, intelligitur divinitas pretiosissima, per thus anima devotissima, quia thus significat devotionem et orationem. Psalm.: dirigatur oratio mea etc. Per myrrham, quae conservat a corruptione, caro incorrupta.' The explanation in ll. 2097-104 is not in *Leg. Aur.* (p. 93). Cf. note on ll. 709-16.

2108. Latin. *Oro pro vobis patrem vt ipse vos custodiat*. This text I have not found in the Vulgate. It may be altered from John xvii. 11, 15 and xvi. 26.

2135-40. *Leg. Aur.* (p. 94): 'Horum autum' (? read 'autem') 'corpora Mediolani et in ecclesia, quae nunc est fratrum praedicatorum, quiescebant, sed nunc Coloniae requiescunt.'

2139-40 may be the report of a traveller, along with the Jews' inability to raise corn (1045-56); or it may possibly be taken from John of Hildesheim's *Historia Trium Regum* (1364-75), which relates how the three kings died and were buried in one tomb (E.E.T.S. 85, pp. 260-1 and xiii).

2141-3164. *Leg. Aur.*, 'De purificatione beatae Marie virginis', pp. 158-66.

2174. in *natures redun we*: *Leg. Aur.* (p. 158): 'sicut dicitur in scholastica hystoria, licet physici dicant.' 'Natures' in the sense of a treatise on natural history is not in N.E.D. Cf. Godefroi, *Dictionnaire de l'Ancienne Langue Française*, art. *Nature*, 'Aprist logique et retorique et *natures*' (Roum. d'Evast et de Blaguerne, Richel. 24402 f. 3²).

2241-4. The MS. has confused the order of lines in this quatrain. Both Add. and Harl. 2250 read correctly.

2256. The third reason for doubling the days after the birth of a daughter is omitted (*Leg. Aur.*, p. 159).

2265. Thre skylles, and 'tres raciones' above: *Leg. Aur.* (p. 159): 'quattuor raciones'. Of the fourth point 'ut nos purificandos instrueret' (*Leg. Aur.* p. 161), the poem uses two sentences, see notes on ll. 2637-64 and 1184.

2273. Bede, and Latin on p. 77 'Beda'; *Leg. Aur.* (p. 159): 'Bernardus.' The same error is in ll. 5561, 5598, 5601, 5617, 5621.

2302-4. This mention of the birds is not in *Leg. Aur.*, p. 159, but occurs later on p. 161. See above, pp. xxxix-xl.

2308. he [w]as fore-boght: Add. 'he hath forth broght'; Harl. 2250: 'he was forbozt'. Both Harl. 3909 and Add. were copied from a MS. that read 'has'; Add. has changed 'forbought' to 'forth broght' in the effort to better the sense.

2329-44. The *Leg. Aur.* (p. 160) account is less vivid: 'Primum ergo remedium fuit oblatio, unde Cayn obtulit Deo munera de frugibus et Abel de gregibus.'

2349-2508. The *Leg. Aur.* (p. 160) passage on Abraham and Melchizedek is brief: 'Secundum fuit decimatio, unde et Abraham Melchisedech sacerdoti decimas obtulit. Nam secundum Augustinum decimabatur, quod curabatur.' The long passage in the poem consists of five parts: (1) the meeting of Abraham and Melchizedek (2345-92); (2) the interpretation of tithes and offerings (2393-420); (3) the origin of Melchizedek (2421-40); (4) the explanation of the name Jerusalem (2441-68); (5) the explanation of Melchizedek's prerogatives (2469-508). Of these parts (1) is apparently based on Genesis xiv. For (2) see Jerome, *Liber Hebraicarum Quaestionum in Genesim*, cap. xiv, v. 18 (Migne, 23, col. 961); Isidore, *Allegoriae quaedam scripturae sacrae, ex Veteri Testamento*, 19 (Migne, 83, col. 104), and *In Genesim*, cap. xi (Migne, 83, cols. 239-40). (3), (4), and (5) are from two passages of the *Polychronicon* (Rolls Series, ii. 288-90): '*Genesis*. Abraham cum redisset de caede quatuor regum dedit decimas de omnibus adquisitis occurrenti sibi Melchisedech, regi Salem, qui obtulit panem et vinum. Hieronymus in epistola ad Evangelum, et Petrus capitulo quinquagesimo secundo. Decimae leguntur primum datae ab Abraham, sed primitiae prius dabantur ab Abel. Hunc etiam Melchisedech tradunt Hebraei fuisse Seem, primogenitum Noe, et vixisse usque ad Isaac; et omnes primogenitos a Noe usque ad Aaron fuisse sacerdotes, qui in conviviis et oblationibus benedicebant populo, quibus et primogenita dabantur; et haec esse primogenita, quae Esau vendidit Iacob fratri suo.' (Rolls Series, i. 106-8): '*Isidorus, libro quinto capitulo primo*. Hanc urbem asserunt Iudaei Sem, filium Noe, id est, Melchisedech, post diluvium fundasse, et Salem nuncupasse, quam postmodum tenuerunt Iebusei, ex quibus sortita est vocabulum Iebus, sicque ex duobus vocabulis copulatis, Iebus et Salem, composita est Jerusalem.'

2465-6. Ierom 7 Isodre also / And Petre in þe stories als. These authorities are all cited in the *Polychronicon*. The exact references are Jerome, *Epist. lxxiii ad Evangelum Presbyterum* (Migne, *Patr. Lat.* 22, cols. 678-80), and *Liber Hebraicarum Quaestionum in Genesim*, xiv. 18 (Migne, 23, col. 961); Isidore, *Etymologiarum*, xv, cap. i (Migne, 82, col. 527); Petrus Comestor, *Historia Scholastica*, *Genesis*, cap. xlv (Migne, 198, col. 1094-5).

2470. Isidre. Though Isidore is named, the *Polychronicon* was probably used; see note on ll. 2349-508, and cf. Isidore, *De Ortu et Obitu Patrum*, cap. v, 10-12 (Migne, 83, col. 132).

2503-4. this ilke chapitre . . . of þe first boke Genesis: Genesis xxv. 29-34.

2513-24. Noah and Abraham are not mentioned in *Leg. Aur.* (p. 160).

2524. Latin. *Ex te namque egredietur in quo omnes gentes benedicentur.* Micah v. 2: 'ex te mihi egredietur qui sit dominator in Israel. Galatians iii. 8: 'praenunciavit Abrahae: Quia benedicentur in te omnes gentes.'

2581. Scribe A wrote this verse in the margin opposite the line as written by Scribe B. In place of B's 'pis', A wrote 'tis'; cf. ll. 855, 873, 1001, 1016.

2637-64. Of the fourth point (see note on l. 2265), only two sentences are used: (*Leg. Aur.*, p. 162) 'Ponit autem expositor tres oblationes de domino factas: prima facta est de ipso a parentibus, secunda pro ipso de avibus, tertiam fecit ipse in cruce pro hominibus. Prima ostendit eius humilitatem, quia dominus legis se legi subiecit, secundo paupertatem, quia pauperum oblationem elegit, tertia caritatem, quia se pro peccatoribus tradidit.'

2714. *canticulere*: so Add.; Harl. 2250 'canteculere'. The word occurs also at l. 3876, referring there to 'Laudate dominum', here to 'Nunc dimittis'. N.E.D. gives only 'Canticle'.

2724. *wrong don to mon.* The reading should probably be 'by mon'. *Leg. Aur.* (pp. 162-3): 'primo penes nostram iustificationem, ut dicatur salutare remittendo culpam, quia Iesus interpretatur salvator ex eo, quod salvum faciet populum, scilicet peccatis eorum.'

2736-816. For notes on the Simeon legend, see above, pp. xxvii-xxviii, xxxv ff.

2816. Fourteen lines of *Leg. Aur.* (p. 163) are omitted.

2828. *Ones in A fyue 3ere*: *Leg. Aur.* (p. 163): 'de quinto in quintum annum.'

2906. [neuer]: so Add.

2926. [ot]hir: Add. 'opere'; Harl. 2250 'others'; *Leg. Aur.* (p. 164): 'aliis'; MS. 'hir', caught from the line above.

2983. *to gode vs diȝt*: *Leg. Aur.* (p. 165): 'actionem beatam'; cf. 'gode dede', l. 3009.

3017-164. For the miracle of the widow and her taper see the *Northern Homily Collection* (ed. Small, Edinburgh, 1862), pp. 160-2; Gerould, *North-English Homily Collection* (1902), pp. 91-2; Ward, *Catalogue of Romances*, ii. 658, 738; Mirk's *Festial* (E.E.T.S. xcvi), pp. 60-1.

3033. [of]: so Add. and Harl. 2250; MS. 'was'.

3058. *fel on slepe 7 mette onon*: *Leg. Aur.* (p. 165): 'Tunc subito in excessum mentis facta, videbatur sibi, se in quadam ecclesia pulcherrima et speciosa collocatam esse.'

3085-8. *Leg. Aur.* (p. 166), is slightly different: 'Videbatur autem sibi quod acoliti essent Vincentius et Laurentius, dyaconus et subdyaconus duo angeli.'

3131. *pull[e]*: so Add. and Harl. 2250. Perhaps MS. 'pullat' is for 'pult', to thrust, force. Cf. 'balletship' (5810) 'strengeth' (10352), and note on 'bowraghte' (10646).

3165-3588. *Leg. Aur.* 'De innocentibus', pp. 63-6. Thirteen lines of etymology (pp. 62-3) are omitted.

3171. *vr[ec]hedenesse*: Harl. 2250 'wrechednes'; Add. 'wikkednesse'; *Leg. Aur.* (p. 63): 'crudelitas'. In l. 4560 'crudelitas' is rendered 'cruel-schip' and in l. 4555 'wrechednesse' is a rendering of 'scurrilitas'.

3209-12. *Leg. Aur.* (p. 63) reads merely: 'et tunc primitus sceptrum ablatum est de Iudaea.' Cf. ll. 381-92 and note.

3306. I[eseph]: Add., Harl. 2250, 'Ioseph'; MS. 'Ihu'. Cf. 'Ieseph' (3309).

3317-24 and Latin. *Leg. Aur.* (p. 64): 'Tradunt quoque, quod sicut in exitu filiorum Israel de Aegypto non fuit domus in Aegypto, in qua procurante domino non iaceret mortuus primogenitus, ita nec tunc fuit templum, in quo non corruisset ydolum.' The Latin after l. 3324 is from Isaiah ix. 1.

3338. by sight: so Add.; Harl. 2250 'of Egypt'.

3340. o pe nwe: Add. 'of pe newe'. N.E.D. (*new*, *a.* and *sb.*², B. 3. b. cites *Digby Plays* (1882), i. 338: 'Thu make me a knyght, that were on the newe!' i.e. something novel. If 'o' here is for Add. 'of', the phrase 'o pe nwe' is parallel to that in the *Digby play*.

3341. Latin. *Hec Cassiodorus, item Petrus Comestor vt inferius*. The reference to Cassiodorus is in *Leg. Aur.*, p. 64; Petrus Comestor is cited earlier (p. 63); see above, Latin at l. 3193 and cf. l. 3400.

3369-76. This is a recapitulation of an earlier statement (*Leg. Aur.*, p. 63, generally represented by ll. 3241-4). Note that the poem follows the older versions in mentioning only Alexander (Graesse's note 2, p. 63).

3400. One trew story refers to 'Historiis Scolaisticis' above; the book is not mentioned here in *Leg. Aur.*, but cf. note on l. 3341 Latin.

3418. hy[m] o-right: Add. 'him a right'; Harl. 2250, 'hym oryzt'; MS. 'hyn ori right'.

3419. transforme: so Harl. 2250; MS. 'transformet'; Add. 'transformed'; *Leg. Aur.* (p. 65): 'ne scilicet puer, cui sydera famulabantur, supra aetatem suam vel ita faciem transformaret.'

3446. hoden, also in l. 3848, should perhaps be read 'ho[l]den.'

3449. Latin. *Macrobius in * Saturnalibus*: so Add. and Harl. 2250; MS. '7'; *Leg. Aur.* (p. 65): 'sicut dicit Macrobius et in quadam Chronica legitur.'

3479. discre[ue]t: so Harl. 2250; Add. 'discovered', *Leg. Aur.* (p. 65): 'confessus est autem unus de eorum complicitibus.' Harl. 3909 originally read 'discomfort'; then an *r* was put before the *o*, and an *e* written above. Probably Harl. 3909 and Add. derive from a MS. that had what looked like 'discoueret', but represented an original 'discreuit' (as in Harl. 2250).

3491. kempt: *Leg. Aur.* (p. 65): 'tingeret'.

3510. deseride: i.e. disinherited. N.E.D. gives 'dishing' in 1492 *Act. Dom. Conc.* 262 (Jam.), as 'perh. error for dishing'.

3548. gyltlesly. The earliest citation in N.E.D. is 1548.

3557. [h]ad: so Harl. 2250; Add. 'hadde'; *Leg. Aur.* (p. 66): 'habebat'; MS. 'bad'.

3589-664. *Polychronicon* (iv. 288-96): 'Petrus, quadragesimo quinto. Hoc anno Iohannes Evangelista natus est. Herodes post occisionem filiorum suorum, anno regni sui tricesimo septimo, morbo intercutis aquae, scatentibus ex putredine testiculorum vernibus, miserabiliter obiit. . . . Eusebius, libro primo, capitulo septimo. Et cum Hebraeorum generationes ac quorundam alienigenarum origines in secretioribus archivis templi haberentur, Herodes huiusmodi libros iussit incendi, aestimans per hoc se nobilem reputari, si ipse

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advena et ignobilis nullis subscriptionum fascibus urgeretur. Fuerunt tamen nonnulli qui huiusmodi conscriptiones aut domi habebant aut memoriter tenebant, a quibus generationum series ad nos pervenit. *Petrus, quinquagesimo primo*. . . . Eoque anno reversus est Iesus de Ægypto. Puer Iesus inventus est in templo sedens et interrogans doctores. . . . Eo anno Cæsar Augustus, cum regnasset quinquaginta sex annis et semis, obiit in Campania mense Septembris, anno ætatis septuagesimo sexto, dolo Livie uxoris sue necatus, seu veneno extinctus ut quibusdam placet; totus tamen lxxviii^{us} annus regno Octaviani Augusti deputatur. *Eutropius*. (Cap. III) Hic Augustus tanto amore etiam apud barbaros fuit ut Scythæ et Indi, quibus Romanorum nomen prius erat incognitum, munera et legatos mitterent. . . . Reges etiam ex regnis suis egredientes, habitu Romano togati, ad vehiculum seu equum currerent. . . . Denique ad cives clemens, in amicos fidus, ad recipiendum amicitias rarus, ad retinendum illas constans, in liberalibus studiis, præsertim eloquentiæ, adeo incumbens, ut nullus nec in procinctu laberetur dies quin legeret, scriberet, aut declamaret. *Isidorus, libro primo*. Iste adinvenit x litteram, pro qua prius cs scribere solebant. Et congrue quidem, cum figura eius repræsentet crucem Christi, qui diebus eius natus fuerat.

3613. *forwarning* (*sb.*). N.E.D. cites this first in 1548.

3617-20. Matthew ii. 15.

3632. *stroñge*: Add. 'strañge'; Harl. 2250 'strñg'. The meaning is 'strange', 'foreign'.

3643. *to cacche loue ful straunge and digne*: Add., Harl. 2250 'strong'; *Polychronicon* (iv. 294), 'ad recipiendum amicitias rarus.'

3665-3896. *Leg. Aur.*, 'De septuagesima', pp. 146-7.

3669-76. *Leg. Aur.* (p. 146) reads differently: 'Inchoatur autem septuagesima a dominica, in qua cantatur: circumdederunt me.' Cf. ll. 3775-84.

3729. *But al-pa[3]*: Harl. 2250 'Bot aif thof'; Add. 'But of'; MS. 'But al pat'.

3776. *restoret to first powere*: *Leg. Aur.* (p. 147): 'reddita innocentie stola.' 'Double merit' (3818) is a translation of *Leg. Aur.* (p. 147): 'duplicem stolam gloriæ.' See N.E.D. *stole*, *sb.* 1. a.

3798-812. Not in *Leg. Aur.* (p. 147); cf. note on l. 1483.

3825. Latin. [*Terti]a*: MS. and Add. 'Septima' (caught from Latin above); Harl. 2250 (in margin): '3^a Cā'.

3835. *layden doun murthes*: *Leg. Aur.* (p. 147), 'deposuerunt organa'.

3837-42 are not in *Leg. Aur.* (p. 147). See Daniel i.

3858. *tenderly*: Add. 'tenturly'; Harl. 2250 'beayly'; *Leg. Aur.* (p. 147) 'multum laborauerunt'. Perhaps the reading should be 'tently', attentively.

3874-6. *Laudate dominum*: (Psalm 117), not in *Leg. Aur.* (p. 147). For 'canticuler', see note on l. 2714.

3889-90. Not in *Leg. Aur.* (p. 147); see ll. 3798-812.

3896. Fifteen lines of Latin at the end of *De septuagesima* are not translated; they explain the *Circumdederunt* from the office of the mass, and the epistle and gospel.

3897-4104. *Leg. Aur.*, 'De sexagesima', pp. 148-9.

3906. *recompensacioun*, and Latin above 'recompensacionem'; *Leg. Aur.* (p. 148): 'redemptionem'.

3917-36. The explanation of the widowhood of Holy Church is not in *Leg. Aur.* (p. 148); cf. ll. 3969-76.

3942. *Melchisedech*: *Leg. Aur.* (p. 148): 'Melchiades.'

3961. Latin. [signific]ationem, MS. 'recompensacionem'; cf. Latin before l. 3905 and 'tokenyng' (3963).

3974. *kirk*. The more usual form in this MS. is 'chirch' as in l. 3933.

3997. Latin. *representacionem*. Graesse's edition of *Leg. Aur.* (p. 148) reads 'redemptionem', surely an error. The two MSS. of the *Leg. Aur.* which I consulted (Bodley 389 and Bodley 336) both read with the poem.

4005-20. Four stanzas are expanded from *Leg. Aur.* (p. 148): 'nam per decem intelligitur homo, qui est decima dragma, eo quod factus sit, ut ruinam novem ordinum repararet.'

4020. Another interpretation of 'decem' is omitted (*Leg. Aur.*, p. 148).

4050. *And* (Harl. 2250: '7') should probably read 'that'.

4060. Latin and 4064 Latin. *Leg. Aur.* (p. 149) merely refers to the two texts (2 Corinthians xi. 19 and Matthew xiv. 34) without quoting them: 'In epistola Pauli admonetur, ut instar Pauli tribulationem de absentia sponsi patienter tolleretur, in evangelio, ut seminationi bonorum operum semper insistat.' Cf. note on ll. 4253-320.

4072. *weret fro wo* þen þat pai were*: Add. 'defendet from wo þenne þat þay were'; Harl. 2250 'keppit fro woo þat ho were'; MS. 'weret fro wo wo þen þat pai in were'; *Leg. Aur.* (p. 149): 'in tribulationibus adiuvari et ab ipsis eripi.'

4079. *neuer ouer-comen, as wel is sene*: *Leg. Aur.* (p. 149): 'sed non deiciuntur'. To read 'bene' for 'as wel is sene' would make good sense, but an awkward rhyme for 'bene' (3 pl. pres.) l. 4077.

4105-396. *Leg. Aur.*, 'De quinquagesima', pp. 149-51.

4131. *fast vnconablee*: Add. reads more correctly 'faste onñ couenably'.

4132. *exceptyng*. The quasi-prepositional use is first cited by the N.E.D. in 1549.

4185-224. *Polychronicon*, Lib. ii, cap. x (Rolls Series, ii. 290): 'Ab ista etiam victoria Abrahæ tradunt quidam annum Iubileum sumpsisse primordium pro hac remissione captivorum. Iobel enim dicitur remissio, vel initium. Unde Iobeleus vel Iubileus instituitur in quinquagesimo anno, eo quod Loth tunc fuerit quinquaginta annorum, vel quod Abraham astrorum peritus noverat quod intemperies, quæ proveniunt ex planetis elevatis seu depressis usque ad quinquagesimum annum ad temperiem redeunt. Et quod Abraham vidit in astris imitatus est in terria. *Petrus, quinquagesimo tertio.*'

Catholicon of Joannes Januensis de Balbis (Lyons, 1492): 'Iubileus... Ab hac victoria abrae tradunt iubeleum habuisse initium pro hac enim remissione captiuorum. Iobel enim remissio vel initium dicitur. unde iubeleus. id est remissius vel initians. Ob hoc autem constitutus est quinquagesimus: quia tunc erat loth: vt dicunt quidam quinquaginta annorum. vel tunc erat quinquagesimus annus ex quo dominus deus locutus fuit abrae, in via: vel ex quo egressus est de tyram. . . . 'Ierom' (4187) is named in the *Polychronicon* a few lines above; see note on ll. 2349-508.

4218. *distempre*: *Polychr.* (ii. 290): 'intemperies.' In Chaucer's *Boethius* iv. Pr. iii. 79, 'distembre' is a translation of 'temperans'.

4237-44. See above, p. xiii.

4253-320. Seventeen stanzas are expanded from a brief passage in *Leg. Aur.* (p. 150): 'Tria autem sunt necessaria, quae proponuntur nobis in epistola et in evangelio ad hoc, quod opera poenitentiae sunt perfecta, scilicet caritas, quae proponitur in epistola, memoria dominicae passionis et fides, quae intelligitur per illuminationem caeci.'

4261. **Paule** says: in 1 Corinthians xiii. 1 ff.

4266. p[ro]fyt: Add. 'profite'; MS. 'perfy't; Harl. 2250 'perfitenes'. N.E.D. (*Perfect*, a. D. 3) quotes *Trevisa's Barth. De P. R.* iv. ix (W. de W.), 'perfyghte' (L. *utilitatem*).

4281-300. Luke xviii. 31-3.

4298. for-ȝiuenesse that he s[y]nn[et] (MS. 'semet'): Add. 'for forgetnesse þat he synned'; Harl. 2250 'forgyfnes of þat he synnet.'

4309-16. Luke xviii. 42.

4331. that [n]is light: Add. 'þat hit nys lyst'; Harl. 2250 'bot hit is lyst.'

4385. [p]a[y]: Add. 'pey'; MS. 'y'.

4387. tha[i]: Add. 'pey'; Harl. 2250 'pai'.

4388. ho[w]: so Add. and Harl. 2250; MS. 'hor'.

4393. [s]a[i]de: so Add., Harl. 2250; MS. 'hade'.

4396. Last sentence of Latin omitted (*Leg. Aur.*, p. 151).

4397-724. *Leg. Aur.*, 'De quadragesima', pp. 151-3.

4419. tr[is]t[is]se: so Add.; Harl. 2250 'destres'.

4439. therfore foure be-iiij oright: Add. 'There fore foure dayes by fore a right'; Harl. 2250 'perfore before oryght'; *Leg. Aur.* (p. 151): 'sed quattuor dies praecedentes'.

4447. th[r]e: so Add., Harl. 2250; *Leg. Aur.* (p. 151): 'triplex'; MS. 'the'.

4517-44. Seven stanzas are based on *Leg. Aur.* (pp. 151-2): 'Oportet igitur, ut denarius per quaternarium multiplicetur, ut sic XL faciamus, id est, mandata veteris et novae legis toto tempore vitae huius impleamus.' The author did not trust the mathematical sense of his readers. Cf. ll. 8801-40.

4540. to both amend vs: in accord with both reform ourselves.

4553-60. bysenes, wrecchednesse, crueschip: *Leg. Aur.* (p. 152): 'curiositas', 'scurrilitas', 'crudelitas'. Mr. Onions suggests 'crue[l]chip'; Add. 'Truship'. See note on l. 3171.

4568. The poem omits the last six lines of the quotation from Praepositivus (*Leg. Aur.*, p. 152).

4593-4600. The translation is not close: *Leg. Aur.* (p. 152): 'Quia ergo per carnis desideria decalogi mandata contempsimus, dignum est, ut eandem carnem quaterdecies affligamus.'

4611. th[o]: Add. 'þo'; Harl. 2250 'þos'; MS. 'the'.

4621. as I haue told by-fore: see ll. 1545-68.

4650. Exodi. The Biblical reference is not in *Leg. Aur.* (p. 152): Moses, not Joshua, led the Israelites in Exodus xiv.

4676. Ester: so Add., Harl. 2250. The return of the Jews is recorded, not in *Esther*, but in *Esdras*.

4713-14. eten erbes þat bytter wer / and honysokles: *Leg. Aur.* (p. 153): 'comedebant agrestes lactucas et amaras.' See N.E.D. *honeysuckle* 1b, especially Wyclif, *Serm.* Sel. Wks. ii. 'Sum men seien þat locusta is a litil

beest good to ete. Sum men seien, it is an herbe þat gederitþ hony upon him ; but it is licli þat it is an herbe þat mai nurishe men, þat þei clepen hony soukil.'

4725-5116. *Leg. Aur.*, 'De ieiunio quattuor temporum', pp. 153-4.

4731. four tymes four sithe dayes thre : *Leg. Aur.* (p. 153): 'quater in anno secundum quattuor tempora'.

4751. malice, enuye : *Leg. Aur.* (p. 153): 'infidelitas et malitiae.'

4805-996. *Leg. Aur.* (p. 153) reads as follows: 'Tertia ratio est, ut Iudaeos imitemur. Iudaei quidem quater in anno ieiunabant, ante pascha, ante pentecostes, ante scenophegiam, id est ante infixionem tabernaculi in Septembri, et ante encaenia, id est, ante dedicationem in Decembri.' The explanations of the four feasts of the Jews were probably taken from the *Catholicon*, supplemented by the Bible.

4817-92. *Catholicon* (Lyons, 1492), art. *Pascha*: 'Pascha . . . quod interpretatur transitus quasi phascha. Tunc enim dominus noster a morte transit ad vitam: de mundo ad patrem. Pascha enim fuit quando iudei egyptum exeuntes mare rubrum transierunt: et post transitum leticie canticum cecinerunt: et pascha tunc primum celebratum est.'

4821-72 is condensed from Exodus xiv-xv; cf. above, ll. 4645-52.

4828. the gret of hit wil do þou gayn: (Add., Harl. 2250 'grete'), the knowledge of it will benefit you. N.E.D. first cites *greet* (sb. from OE. *grētan*) in 1590.

4893-948. *Catholicon* (Lyons, 1492), art. *Pentecoste*: 'Pentecoste. a penta quinque et costes decem componitur hec pentecoste huius pentecostes. vel hoc pentecostem indeclina. quia quinquies decem dies sunt a resurrectione domini usque ad pentecostem, utroque die inclusa . . . Ideo autem in quinquagesimo die missus est spiritus sanctus: ut ostendatur quum a spiritu sancto est legis perfectio et peccatorum remissio. Legis perfectio: quia secundum glossum a die agni immolati quinquagesima die data est lex [in] igne. In nouo etiam testamento quinquagesimo die a pascha Christi descendit spiritus sanctus in igne. Lex in monte syna: spiritus in monte syon.'

4902. as I saide bifore : ll. 4233-44.

4949-68. *Catholicon* (Lyons, 1492), art. *Scenofegia*: ' . . . in qua ut dictum est comedebant sub vmbris salicum. Et celebratur a iudeis in memoriam expeditionis: quando ab egypto promoti in tabernaculis degebant. iob vii. Dies festus iudeorum scenofegia. Quod scilicet festum iudei singulis annis faciebant in memoriam beneficiorum que eis dominus contulerat in deserto quando in tabernaculis habitabant. De hoc festo habetur leuiticus .xxiiij. A .xv. die mensis septimi erunt ferie tabernaculorum septem diebus domino.'

4969-96. *Catholicon* (Lyons, 1492): 'Encenia niorum . . . encenia ergo sicut dicit beatus hieronymus dedicationis templi festiuitas dicebatur quod ter legitur dedicatum. Prima dedicatio fuit in autumno quando rex salomon dedicauit templum decima die septembris. Item quando reedificatum fuit templum a redeuntibus de babylone dedicatum est in vere: duodecima die martii: id est duodecima luna. Cum autem antiochus epyphanes polluisset templum sordibus ydolorum et prophanasset vtensilia eius iudas machabeus mundauit templum: et restituit vtensilia eius in locis suis: et quasi dedicauit illud .xxv. die decembris. Ista dedicatio obseruabatur tempore Christi. Unde dicitur iohannes .x. Facta sunt encenia in hierosolymis et hyems erat.'

4997. Having inserted the long explanation of the four feasts, the translator omits the fourth reason for Ember Days (*Leg. Aur.*, pp. 153-4), and passes immediately to the fifth.

5001. **as I saide now riȝt**: ll. 4505-8.

5024. **wrawes**: Add. 'wrawed'; *Leg. Aur.* (p. 154): 'iracundus'. 'Wrawes' is for 'wrawet': see note on 'thas' (734); cf. 'wrawyd', *Alexander*, l. 3167 (E.E.T.S. xlvii).

5090. **w[e]**: so Add. and Harl. 2250; MS. 'wo'.

5108. **gultyng**: Harl. 2250 'giltyng'; Add. 'gyltes'. The vbl. sb. from OE. *gyltan* is not cited in N.E.D. At 3515 Add. reads 'gyltynge' for 'trespassyng'.

MS. **tyme**; Add. and Harl. 2250. 'tymes'.

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16.
Tiberii
primo.

5117-221. *Polychronicon*, Lib. iv, cap. iv (Rolls Series, iv. 310-18): 'Tiberius, Augusti privignus et gener, mense Septembri quo obiit Augustus regnare cœpit, et regnavit viginti tribus annis et aliquot diebus. . . Hic primo satis prudens et fortunatus in armis. Cui scientia litterarum multa, sed eloquentia clarior; ingenio pessimus et insidiosus, simulans se illa velle quæ nollet, his quasi offensus quos dilexit, quos oderat quasi benevolus apparens. . . Hic in omnibus suis agendis morosus fuit, ita ut procuratores quos per provincias semel statuerat vix unquam amovebat. Cuius rei causa dum ab eo quæreretur, respondit se in hoc parcere plebi. "Nam procuratores", inquit, "tanto dominantur gravius quanto brevius." Et ostendit exemplum de quodam vulnerato in sole posito, qui cum multitudinem muscarum vulnere suo insidentium amovere noluisse, superveniens quidam amicus eius, putans hoc ex imbecillitate ægroti contingere, abegit muscas, ad quem æger ait, "Male fecisti, quia muscæ quas abegisti iam saturatæ erant, et minus lædebant, modo vero muscæ supervenientes tanquam famelicæ acrius infestabunt. Eodem modo officiales noviter instituti acrius desæviunt in subditos." *Isidorus, libro xvi. c. xv. Ferunt sub Tiberio quendam artificem excogitasse vitri temperamentum ut flexibile foret et ductile. Cuius opus cum a Cæsare contractum fuisset, artifex illud reparavit et complicavit; ac si stagnæum fuisset. Cum Cæsar didicisset ab illo nullum alium viventem illud temperamentum scire, iussit eum decollari, ne, dum illud artificium foret cognitum, aurum et quæque pretiosa metalla vilescerent. Ovidius Naso poeta apud Pontum insulam, iuxta Sarmatas et Getas, quarto exilii sui anno obiit. Hic primo librum de arte amatoria componens, odium Romanorum in se excitavit, eo quod iuvenes in amore matronarum nimium inflammasset, nec gratiam civium habere potuit donec libellum de amoris remedio composuisset. Unde et ipse in libris suis de Ponto sic ait*

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4.

Versus.
Naso minus prudens artem dum tradit amandi,
Doctrinæ pretium triste magister habet.

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12.

Tandem ut fertur cum imperatrice concubuit; idcirco exsiliatur. Hoc anno Pilatus factus est præses in Iudæa, de cuius ortu et progressu mira leguntur.

5131-2. **other then wille schop of-scho-wyng, / and his wille noght schowe til nede**. The 'p' of 'scho' is marked for deletion; and either a semicolon or 'i' inserted after it. Add. reads: 'oper pen wel shop of schewyng / And his wille he nold showe til nede'; Harl. 2250: 'pat he wold ofte tyme fenyng / oper pene wille wos schew in dede'; *Polychronicon* (iv. 312): 'simulans se illa velle quæ nollet.' If the reading of the text is taken, the

translation is: 'he gave the appearance of something different from his desire, and did not show his desire till necessary.' With 'of-scho-wyng' (not in N.E.D.) cf. 'ovt-showinge' (9201).

5193. *o[uo]ynt*: Add. 'quaynt'; Harl. 2250 'coynt'; MS. 'couynt'.

5214. *by-ny[t]h[e]*: Add. 'by nethe'; Harl. 2250 'be nethe'; MS. 'by nyght'.

5220-8. For Pilate's life see ll. 6433-816; for Judas's, ll. 6817-7052. On the destruction of Jerusalem see note on ll. 1233-6.

5229-5332. The baptism and temptation of Christ are based on the *Polychronicon* and a homily of Gregory.

Polychr. iv. 332-6: 'Hoc etiam anno Iohannes cœpit prædicare et baptizare, et Christum baptizavit octavo idus Ianuarii die Dominica Epiphaniæ. . . (336) Igitur post baptismum suum Christus feria secunda proxima sequente ductus est in desertum a spiritu, ubi incepit ieiunium suum quadragenarium, quod x^lo die, feria vi^a quinto-decimo kalendis Martii terminavit. In qua et diabolus temptantem superavit, quo die diabolus primum [hominem] supplantaverat.' Gregorius, *xl Homiliarum in Evangelia*, Lib. i, Hom. xvi (Migne, *Patr. Lat.* 76, cols. 1135-6): '¶ 2. Sed si ipsum ordinem tentationis eius aspicimus, pensemus quanta magnitudine nos a tentatione liberamur. Antiquus hostis contra primum hominem parentem nostrum in tribus se tentationibus erexit, quia hunc videlicet gula, vana gloria et avaritia tentavit; sed tentando superavit, quia sibi eum per consensum subdidit. Ex gula quippe tentavit, cum cibum ligni vetitum ostendit, atque ad comedendum suasit. Ex vana autem gloria tentavit cum diceret: *Eritis sicut dii* (Gen. iii. 5). Et ex propectu avaritiæ tentavit cum diceret: *Scientes bonum et malum*. Avaritia enim non solum pecuniæ est, sed etiam altitudinis. Recte enim avaritia dicitur, cum supra modum sublimitas ambitur. Si enim non ad avaritiam honoris rapina pertineret, nequaquam Paulus de unigenito Dei Filio diceret: *Non rapinam arbitratus est se esse æqualem Deo* (Philip. ii. 6). In hoc autem diabolus parentem nostrum ad superbiam traxit, quod eum ad avaritiam sublimitatis excitavit. ¶ 3. Sed quibus modis primum hominem stravit, eisdem modis secundo homini tentato succubuit. Per gulam quippe tentat cum dicit: *Dic ut lapides isti panes fiant*. Per vanam gloriam tentat cum dicit: *Sic Filius Dei es, mitte te deorsum*. Per sublimitatis avaritiam tentat, cum regna omnia mundi ostendit dicens, *Haec omnia tibi dabo, si procidens adoraveris me*. Sed eisdem modis a secundo homine vincitur, quibus primum hominem se vicisse gloriabatur.'

Most of the Gregory passage is quoted in the *Vocabularium* of Papias (British Museum MSS. Additional 14806, fol. 238 a, and Harley 4804, fol. 316 b). A condensed form, probably not used in the poem, occurs in Peter Comestor's *Historia Scholastica* (Migne, *Patr. Lat.* 198, col. 1556), quoted in one MS. of the *Polychronicon* (Royal MS. 13 E. I, fol. 106 a; see above, p. xxi). See also ll. 6241-300.

5237-40. Cf. ll. 1569-76.

5282. *sownes*; Harl. 2250 'sowenes'; Add. 'he synnep'. Greg. (see above): 'Avaritia enim non solum pecuniæ est.' At this point the Chester play (xii. 182), 'synnes', is nearer Add.; but see note on l. 525.

5333-5404. *Polychronicon*, Lib. iv, cap. v (iv. 338-46): 'Deinde secundum veriore traditionem in proximo Paschate eiecit vendentes de templo. Post

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xviii.

hoc eodem anno vocavit discipulos suos Andream, Petrum, Philippum, Nathanaelem. Post hoc anno sequenti, die Epiphaniæ, convertit aquam in vinum. Et post hoc secundum Bedam ipse et discipuli sui baptizabant in Iudæa, et in proximo post hoc Paschate incarcerationatus est Iohannes. Quo etiam festo sanavit Iesus iuxta probaticam piscinam in Sabbato paralyticum triginta et octo annis infirmatum. Et post hoc eodem anno ascendit in montem, ubi duodecim apostolos elegit, quos ad prædicandum misit. . . . (340) Post hoc in tercio Paschate decollatus est Iohannes, anno scilicet incarcerationis sue completo. Deinde fecit Iesus miraculum quinque panum. Et post hoc anno completo in quarto Paschate passus est Christus. . . . (344) Cap. vi. Christus passus est viii. kalendas Aprilis, quo die secundum Cassiodorum facta est tam magna solis defectio qualis antea vel post nunquam fuit, ita ut stellæ in cælo visæ sint, et terræ motu multæ in Bithynia urbes sunt subversæ. *Ranulphus*. Tunc quoque petreæ scissæ sunt.

5373-6. Not in *Polychronicon*. The passage is closer to Mark iii. 13-18 than to Luke ix. 1-6.

5389-7052. *Leg. Aur.*, 'De passione domini', pp. 223-34, but see preceding note for ll. 5389-5404.

5405. Latin. amar[a] : so Add. and *Leg. Aur.* (p. 223); MS. 'amaro'.

5441-4. Not in *Leg. Aur.* (p. 223). See Luke xxii. 37 and Isaiah liii. 12.

5449. Austyn, and Latin 'Augustinus'; *Leg. Aur.* (p. 223): 'Ambrosius'. The error is probably due to the earlier reference to Augustine in l. 5429 and Latin.

5473-84. *Leg. Aur.* (p. 223): 'crucem christianis poenitentibus commendat.' The Latin side-note is not in Add.; in Harl. 2250 it forms part of the text: 'Crux quippe a cruciatu dicitur, &c.' *Catholicon* (Lyons, 1492), art. *Crux*, reads: 'Crux a crucio cias dicitur hec crux cis. quia cruciat.' The *Catholicon* does not mention Bede (l. 5481), nor have I found this passage in Bede. However, in Bede's *In Marci Evangelium Expositio* (*Patr. Lat.* 92, cols. 287-8) is a passage somewhat like the latter part of the *Catholicon* article on *crux*. Possibly the author of the *Stanzaic Life* found Bede named in his text of the *Catholicon*.

5483. *restresse*: so Add.; Harl. 2250 'restres'. The word is not cited in N.E.D. It seems to be formed from OFr. *restrecier*.

5500. *hym present*: *Leg. Aur.* (p. 224): 'in persona salvatoris.' Cf. 'represent' (9422).

5501-20. Five stanzas are amplified from *Leg. Aur.* (p. 224): 'ubi exprobrat Christus tria beneficia iis collata scilicet liberationem ab Aegypto, regimen in deserto, plantationem vineae in loco optimo.'

5508. The Latin passages following this line and ll. 5516 and 5520 are not in *Leg. Aur.* (p. 224). They are the *Improperia* or 'Reproaches' in the Good Friday Adoration of the Cross; see *Catholic Encyclopaedia*, art. *Improperia*.

5535-6. That Jerusalem is in the middle of the world is not in *Leg. Aur.* (p. 224), nor in the passage corresponding to ll. 6160-8. In the *Leg. Aur.*, 'De epiphania' (p. 89), we read: 'Iherusalem, quæ in mediculo mundi dicitur esse sita.'

5561, 5598, 5601, 5617, 5621. Bede: *Leg. Aur.* (p. 224): 'Bernardus.' See note on l. 2273.

5593-6. This reason for the tenderness of Christ's body is not in *Leg. Aur.* (p. 224).

5609. Latin. [Quint]o*; Add. and *Leg. Aur.* (p. 224): 'quinto'; MS. 'Primo'.

5651-6 and Latin are not in *Leg. Aur.* (p. 225). See Luke xix. 41, 44; and ll. 1223-36.

5667-8. four prerogatiues had that keng / to maister hom whit: *Leg. Aur.* (p. 225): 'specialiter quatuor habebat, in quibus opprobria et blasphemias audivit.'

5669-800. The order of this passage in *Leg. Aur.* (pp. 225-6) is first an explanation of the four qualities of Christ, 'nobilitatem, veritatem, potestatem, bonitatem', then an account of how the Jews offended his hearing in respect to each quality, in the order 'nobilitatem', 'potestatem', 'veritatem', 'bonitatem'. The poem makes the mention of the quality follow immediately after the account of how the Jews offended that one.

5684. Latin is not in *Leg. Aur.* (p. 225). See 1 Timothy vi. 15.

5709-20. *Leg. Aur.* (twelve lines on pp. 225-6) quotes from Augustine, Chrysostom, and the Gospel of Nicodemus to show why Pilate did not deserve an answer to his question, 'What is truth?' Instead the poem gives the Bible story of how the Jews forced Pilate to condemn Jesus (John xviii. 28-xix. 16).

5753-4. drof al doun / long strajt laide 7 put aȝayn: *Leg. Aur.* (p. 225): 'percussit, repulit, stravit.' Cf. 'dryue doun' in l. 5831; 'long strajt laide' is a translation of 'stravit'.

5777-80. Not in *Leg. Aur.* (p. 225). See Proverbs xxiv. 16: 'Septies enim cadet iustus', and Luke xvii. 4: 'et si septies in die peccaverit in te . . .'

5815. thurȝe clerous lore: *Leg. Aur.* (p. 226): 'in scholastica hystoria'. See note on l. 67.

5831. dryue doun: i. e. kill; Add. 'dryue him doun'; Harl. 2250 'brynge hym some doun.' Is this a figurative use of N.E.D. *drive*, v. 8? See note on l. 5753.

5868. fechet: Add. 'festened'; Harl. 2250 'fastent'; *Leg. Aur.* (p. 226): 'affiguntur.' Cf. 'ficchit' (5871).

5885. four sithe: *Leg. Aur.* (p. 226): 'quatuor enim vicibus.' In the poem only three mockings are discussed: (1) in the house of Annas (5885 ff.), (2) at Herod's (5905 ff.), and (3) at Pilate's (5965 ff.). The account of the fourth mocking, 'Quarto in cruce' (*Leg. Aur.*, pp. 227-8), is omitted after l. 6032.

5963-4. dispisiden hokurly / And fonden chalange: *Leg. Aur.* (p. 227): 'calumniabantur et depravabant.'

6034. As I saide at bigynnyng: see ll. 5409-10.

6039. [f]ul: so Add.; MS. 'suld'.

6060. Another sentence from Augustine (*Leg. Aur.*, p. 228) is omitted.

6065. for to grete: *Leg. Aur.* (p. 228): 'ad placandum.' The use of *gret* (= please) is not recognized by N.E.D. before 1592.

6129-32. Not in *Leg. Aur.* (p. 229): see John ii. 21. An illustrative quotation from Augustine is omitted.

6141-56. *Leg. Aur.* (p. 229): 'Ex parte temporis, quia Adam factus fuit et peccavit in mense Martio, feria sexta et hora sexta et ideo Christus pati voluit in Martio, quia in die, qua fuit annuntiatus, fuit et passus. Item in feria sexta et hora sexta.' See ll. 43-5 and 65-76.

6160-8. See note on ll. 5535-6.

6192. As Grekes story mynde mas: *Leg. Aur.* (p. 229): 'secundum

Hieronymum.' Jerome is referred to by name in ll. 1777, 2465, 4187, 4973, 7716.

6205. Latin. [cu]randi: so Harl. 2250, and *Leg. Aur.* (p. 229); 'doyng' (6205). MS. and Add. read 'generandi'.

6241-300. Fifteen stanzas are amplified from one sentence of *Leg. Aur.* (p. 230): 'Per contraria, quoniam primus homo secundum Gregorium peccaverat per superbiam, inobedientiam et gulam, voluit enim assimilari Deo per scientiae sublimitatem, transgredi praecepti Dei limitem et gustare pomi suavitatem; et quoniam curatio habet fieri per contrarium, ideo iste modus satisfaciendi congruentissimus fuit, quia fuit per humiliationem, divinae voluntatis impletionem et afflictionem.' Cf. ll. 5241-332.

6263. th[re]: so Harl. 2250; MS. 'ther'; Add. 'here'.

6277. Paule: Philippians ii. 8. Cf. ll. 709-16, 837-40.

6312. Latin. For 'sibi', *Leg. Aur.* (p. 230) reads 'tibi'; for 'iustus', 'iustius'; for 'arcus', 'citius'.

6334. With hym he ȝaf vs al thing: *Leg. Aur.* (p. 230) reads as a question: 'Quomodo non etiam omnia cum illo nobis donavit?'

6337. ma[n]er: so Add. and Harl. 2250; MS. 'mater'.

6345-64. *Leg. Aur.* (p. 230) is briefer: 'et ultimo: nunquid poteris capere Leviathan hamo? Christus enim hamum suae deitatis absconderat sub esca humanitatis et dyabolus capere volens escam carnis, captus est ab hamo deitatis.'

6347-8. The reference to Leviathan as a serpent, not in *Leg. Aur.* (p. 230), is from Isaiah xxvii. 1.

6405-24. How Christ broke Eve's charter and the definition of *manumissio* are not in *Leg. Aur.* (p. 231).

6425-32. *Leg. Aur.* (p. 231): 'Sed de poena et origine Iudae invenies in legendo sancti Matthiae, de poena et excidio Iudaeorum in legenda sancti Iacobi minoris, de poena autem et origine Pylati in quadam historia licet apocrypha legitur.' See note on ll. 1233-6.

6428. en[u]y: so Add. and Harl. 2250; *Leg. Aur.* (p. 231): 'invidiam'; MS. 'enmy'.

6462. in iustyng and in tournament. The games mentioned in the Latin are 'luctamine, pugna et funda' (*Leg. Aur.*, p. 231).

6467-8. waytet hym tyme at hys liking / forto sle hym priuelli; *Leg. Aur.* (p. 231): 'fratrem suum latenter occidit.'

6541-4. The translation is not exact. *Leg. Aur.* (p. 232): 'et infinitam pecuniam Tyberio imperatori obtulit et ab eo sibi dari, quod ab Herode tenebat, muneribus impetravit.'

6556. The poem omits the second cause for enmity (*Leg. Aur.*, p. 232).

6561-8. Tiberius is told of Jesus' death. In *Leg. Aur.* (p. 232) Herod's messenger is on the way when the emperor sends Volusian: 'timens tamen offensam Tyberii Caesaris' (read 'Cesaris') 'eo quod condemnasset sanguinem innocentem, quendam sibi familiarem pro sui excusatione ad Caesarem destinavit. Interea...'

6721-40. Veronica's speech is not in *Leg. Aur.* (p. 234), which reads: 'Tandem divino nutu vel forte alicuius christiani suasu.'

6816. as I fynd in sum story. *Leg. Aur.* (p. 234) adds a caution: 'Hucusque in praedicta historia apocrypha leguntur. Quae utrum recitanda sint, lectoris iudicio relinquatur.' See note on l. 7000.

6817-7052. The Judas legend is from *Leg. Aur.*, 'De sancto Mathia apostolo', pp. 184-6. See ll. 6425-30 above and note.

6820. **as I haue red I sal ow lere** : *Leg. Aur.* (p. 184) : 'Legitur enim in quadam hystoria licet apocrypha', and see note on l. 7000.

6824. **Teborea** and 6978 'Tyborea'; Add. 'Tyborea' and 'Tiborea'; Harl. 2250 and *Leg. Aur.* (p. 184) : 'Cyborea'.

6839-40. **sum wykktet gost of helle / had temptet hir** : *Leg. Aur.* (p. 184) : 'spiritu ceu puto, phitonico raperis.'

6877-88. The incident is more plausibly told in *Leg. Aur.* (p. 184) : 'Puerum igitur secreto nutriri fecit et se gravidam simulavit, tandem se filium peperisse mentitur et per totum regnum fama haec celebris divulgatur. Princeps pro suscepta sobole vehementer exultat et ingenti gaudio plebs laetatur.'

6942. **and to fulfil hys foule delite**, and l. 6947 'of hys appeles fast etinge'. These details are not in *Leg. Aur.* (p. 185). Probably 'hys' (6947) refers to Reuben.

6987-8. In *Leg. Aur.* (p. 185) Cyborea puts her complaint more boldly : 'sed et dolori misere Pylatus addidit dolorem, qui me moestissimam nuptui tradidit et invitissimam tibi in coniugem copulavit.'

7000. **as reden we** : *Leg. Aur.* (p. 185) : 'Hucusque in praedicta hystoria apocrypha legitur, quae utrum recitanda sit, lectoris arbitrio relinquatur, licet sit potius relinquenda quam asseranda.' See note on l. 6816.

7013-24. *Leg. Aur.* (p. 185) is briefer : 'Dolens vero tempore dominicae passionis, quod unguentum, quod trecentos denarios valebat, non fuerat venditum, ut illos etiam denarios furaretur.'

7016. **displesit**. N.E.D. *displease*, v. 2 b, cites *EE. Allit. P.*, A. 422, 'Blyful', quoth I, 'may pys be trwe, Dysplesez not if I speke errour'.

7032. **hy[t]** : Add., Harl. 2250 'hit'; MS. 'hym'.

7036. The poem omits further elucidation of 'the tethe' (*Leg. Aur.*, pp. 185-6).

7037-44. The reason for Wednesday penance is not in *Leg. Aur.*, p. 186. See above, ll. 5111-12, and *Leg. Aur.*, p. 154.

7049. Details of Judas's death and the fate of his body are omitted (*Leg. Aur.* p. 186).

7053-8108. *Leg. Aur.*, 'De resurrectione domini', pp. 235-44.

7066-8. *Leg. Aur.* (p. 235) : 'per synecochen.'

7077-92. See above, ll. 417-44 and note.

7103-12. **fadres that in helle wer are not in** *Leg. Aur.* (p. 236) : 'ut per diem intelligatur lux suae mortis, per duas noctes nostra duplex mors.'

7121-40. The possibility that Christ's risen body might be thought a fantasy is not developed in *Leg. Aur.* (p. 236) : 'Tertio propter suae potestatis ostensionem, quia si statim resurrexisset, non videretur potestatem habere ponendi animam suam sicut resurgendi. Et haec ratio videtur tangi 1 Cor. xv super illo : quoniam Christus mortuus est etc. Ideo, inquit, de morte praemittitur, ut sicut vera mors ostenditur, ita vera resurrectio ostendatur.' Cf. ll. 8763-72 and 9013-20.

7139. **lay [in]** : so Add., Harl. 2250 ; MS. 'lay'.

7209-32. *Leg. Aur.* (p. 236) quotes the two texts with no explanations. The first has already been used at ll. 7125-8 ; the second (John ii. 19) is in the poem amplified by the following verses in John (20-2).

7236. Iohanes gospel, and Latin 'Iohannis xxvi.' All three MSS. refer to John where *Leg. Aur.* (p. 236) rightly has 'Matth. xxvi'.

7247-64. *Leg. Aur.* (p. 237) gives first the passage from Jeremiah, then that from John.

7317-24. The detail in *Leg. Aur.* (p. 237) is not so vivid: 'quinto per cicatricum ostensionem, per quod probavit, quod in eodem corpore, in quo mortuus fuit.' 'Cicatrices' is translated 'bloody stremes' in l. 9001.

7337. the sequent: *Leg. Aur.* (p. 237): 'Septimo surrexit immortaliter, quia nunquam de caetero moriturus.' According to *Leg. Aur.* this is the last of a series of six, beginning with 'potenter' (p. 236, and see l. 7205). But both the Latin and the English omit point six (by confusion with six proofs in ll. 7297 ff.?).

7343. Themople: Add. 'Temople'; Harl. 2250 'Tymople'; *Leg. Aur.* (p. 237): 'Demophilum.'

7359. leuyng: believing; Add. 'lyuyng'; Harl. 2250 'leuyng'. N.E.D. cites this usage first in Sir Thomas More (*leve*, v.).

7369-72. Carpus's prayer is somewhat toned down from the *Leg. Aur.* (pp. 237-8): 'Sed cum pro utriusque conversione orare deberet, Deum tamen quotidie exorabat, ut combustionem quadam amborum simul immisericorditer abrumperet vitas.'

7375-6. In *Leg. Aur.* (p. 238) the fire is not above: 'quaedam fornax immensa ibidem apparuit.'

7402. th[i]s holy m[o]n: Add. 'pis . . . man'; Harl. 2250 'pis . . . mone'; *Leg. Aur.* (p. 238): 'Carpo'; MS. 'thes . . . men.'

7423. fur[s]te: so Add.; *Leg. Aur.* (p. 238): 'Primo'; MS. 'furthe'.

7455. [gone]: so Add. and Harl. 2250.

7460. The poem omits two quotations from Gregory (six lines of *Leg. Aur.*, pp. 238-9).

7462. wit shal 3e: The scribe wrote 'wit shal' and corrected to 'wit; shal he?' which fails to rhyme with 'se'. I emend with Add.

7465-500. In *Leg. Aur.* (p. 239) the four points are listed first; then a Biblical verse is given for each one.

7521-8. Not an accurate translation of *Leg. Aur.* (p. 239): 'Quartum est, quia sua resurrectio est nostrae resurrectionis causa efficiens, exemplaris et sacramentalis.'

7573. f[if]the: so Add. and Harl. 2250; MS. 'furthe'.

7608. Other ways in which Jesus may have appeared to Peter are omitted (five lines of *Leg. Aur.*, p. 240).

7636. And afture a foure is better than the readings of the other MSS. Add. 'And after'; Harl. 2250 'And afterwarde'. The other four appearances are explained in ll. 7653-708.

7654. h[o]m: so Add. and Harl. 2250; MS. 'hym'.

7690-1, 7695. These lines lacking in MS. are present both in Add. and Harl. 2250.

7713-36. From *Leg. Aur.*, 'De Sancto Iacobo apostolo', p. 297.

7759-61. with foure angels shynyng bryȝt, / and entride into þat prisoun: *Leg. Aur.* (p. 241): 'suspensa doma a quatuor angelis ad eum intravit.'

7761. wi[pe]t: Add. 'wyped'; Harl. 2250 'wipped'; *Leg. Aur.* (p. 241): 'extersit'; MS. 'with'.

7797-800. This is substituted for *Leg. Aur.* (p. 241): 'Si enim verba extraneorum feminarum deliramenta visa sunt, quanto magis matrem non pro filii amore crederent delirare, hoc igitur evangelistae scribere noluerunt, sed pro constanti reliquerunt etc.'

7828. *helpe[s]*: Add. 'helpeþ'; MS. 'helpe'; *Leg. Aur.* (p. 242): 'verum etiam alios de nostris vinculis absolvit.'

7833. [thai]: Add. 'þey'; Harl. 2250 'pai'.

7932. *boteles*: so Harl. 2250; Add. 'lesse'.

7944. [ioy]: so Add. and Harl. 2250.

7969-72. This stanza, lacking in MS., is found in Add. and Harl. 2250. *Leg. Aur.* (p. 243): 'Nam si dicit se timere mortem, capere te vult et vae tibi erit in sempiterna saecula.'

8013. Latin. *ereas*: so Add. and Harl. 2250. Graesse's ed. of *Leg. Aur.* (p. 244) reads 'aeneas', probably wrongly; cf. Psalm cvii. 16.

8056, 8060. *Ionesis, boke of Kynges*. The Biblical books are not mentioned in *Leg. Aur.* (p. 244).

8108. Nine lines of the last detail from Gregory (*Leg. Aur.*, pp. 244-5) are omitted.

8109-664. *Leg. Aur.*, 'De letania maiori et minori', pp. 312-16.

8142. *Petre 7 Poul pere lyyng / And many a corsaynt*: *Leg. Aur.* (p. 312): 'quod ibi est corpus principis apostolorum.'

8168. *ȝoskyng*, 8169 'ȝoskinge', 8174 '[ȝoske]'. The *Leg. Aur.* passage for ll. 8165-80 is as follows: 'ita quod, cum aliquis, ut dicitur, sternutabat, saepe cum ipsa sternutatione spiritum exhalabat. Unde, cum aliquis aliquem sternutantem audiebat, statim accurrens: Deus te adjuvet, acclamabat, et abinde, ut dicunt, adhuc haec consuetudo servatur, ut, cum aliquem sternutantem audimus, Deus te adjuvet acclamemus. Rursus ut fertur, cum aliquis oscitabat, frequenter continuo et subito spiritum emittebat. Unde cum aliquis se velle oscitare sentiebat, continuo signum crucis sibi imprimere festinabat, et haec consuetudo similiter usque modo servatur.' (p. 313). Note that 'ȝoskyng' (8168) corresponds to 'oscitabat'. Probably the meaning 'yawn' was used with 'ȝoske', 'yex' in addition to 'sob', 'hiccup', 'belch forth' listed in N.E.D. In the following passages (cited in N.E.D.) it is a translation of 'oscito': WYCLIF, 2 Kings iv. 35: the child ȝoxide [1382 brethed] seuene sithis. Higden (Rolls), v. 389: Pereschenge moche peple in yoskenge or neyngne. Stanbridge, *Vocabula* (W. de W.), A. v: Ocedo, yeskyngne. But the passage is confused: ȝoskinge' (8169) should read 's)nesyng', as it does in Add.; 'ȝoske' (8174) should be 's)nese'; and 'nese' (8177) should be 'ȝoske'. The rhyme *nese: lese* suggests that at least some of the confusion is due to the author.

8181-236. *Causa pestilencie inseritur*: *Leg. Aur.* (p. 313): 'Haec autem pestis qualiter ortum habuerit, in vita Sancti Gregorii reperitur.' These stanzas are taken from 'De Sancto Gregorio' (pp. 190-2).

8184. [ȝ]ow: MS. 'thow', and also in ll. 8628, 8668. Scribe C appears to have been uncertain in his understanding of the letter ȝ. In l. 8583 he wrote *ghow*, then changed it to *thow*. At l. 8673 he wrote *ȝow* correctly.

8221. a *monithe*. The reading of Add. 'amonissed' (Harl. 2250 'amonished') is preferable; *Leg. Aur.* (p. 191): 'admonuit'.

8264. The poem omits seventeen lines of *Leg. Aur.* (p. 191), expressing Gregory's unwillingness to be pope.

8273-5. and that ymage . . . Sancta Maria callet hisse / in ara celi: *Leg. Aur.* (p. 192): 'in ecclesia, quae dicitur Sancta Maria Maior.' Cf. ll. 641-4.

8301-4. Gregory's direction that *Regina celi* be sung as offertory at Easter is not in *Leg. Aur.* (p. 192).

8329. *innocence*: so Add.; Harl. 2250 '*innocentes*'; *Leg. Aur.* (p. 313); '*infantes*'.

8335-6. but vs behoues whit letany / Fulfille that we whit men ne may: *Leg. Aur.* (p. 313): 'Sed quod modo non possumus in numero personarum, supplemus in numero letaniarum, quia septies dici debent, antequam insignia deponantur.'

8351. befor that Rome this meschef hade: *Leg. Aur.* (p. 313): 'tempore Leonis imperatoris, qui coepit anno domini CCCCLVIII'

8426-8. Not an accurate translation of *Leg. Aur.* (p. 314): 'primo ut Deus bella pacificet, quia in vere frequentius concitantur.'

8443. praye[r]s: so Add.; Harl. 2250 '*prayer*'; MS. '*prayer*'; *Leg. Aur.* (p. 314): 'et per rogationes dignior redditur.'

8600. Alternative reasons are omitted (*Leg. Aur.*, p. 316).

8656. Syn any whit hit [be] wrthe to pray: so Harl. 2250; Add. 'sythe any by worthy of us to pray.'

8659. th[i]ght: so Add. 2250. MS. '*clight*'.

8665-9532. *Leg. Aur.*, '*De adscensione domini*', pp. 318-27.

8669-72. A list of the main points of the whole section is given in Latin, not translated. Though seven are promised in the first line, only six are named and only six are in the text. This is due to the omission of the fifth main point of *Leg. Aur.* Cf. note on l. 9105.

8678. th[r]e: so Add., Harl. 2250. *Leg. Aur.* (p. 319): '*trium*' MS. '*the*'.

8724-8. The reference to Mark's Gospel (xvi. 14) is not in *Leg. Aur.* (p. 319).

8726. and vche redis as this daye. The word '*jere*' (so Add. and Harl. 2250) has probably been lost after '*vche*'.

8737. Latin. *Recumbentibus* is the first word of the Gospel for Ascension Day (Mark xvi. 14-20); the other two verses are from the Epistle (Acts i. 6 and 7). Only the first is in *Leg. Aur.* (p. 319).

8749-52. There is no mention of snow in *Leg. Aur.* (p. 319): '*Calcati etiam pulveris a domino etiam hoc dicit esse documentum, quod vestigia impressa cernuntur et eandem adhuc speciem velut pressis vestigiis terra custodit.*'

8763-72. Not in *Leg. Aur.* (p. 319). See ll. 7129-36 and 9013-20.

8781. Of the Leo quotation four lines are omitted (*Leg. Aur.*, pp. 319-20).

8789-300. The Latin differs in emphasis (*Leg. Aur.*, p. 320): '*Secundo propter apostolorum consolationem, quia enim consolationes divinae superabundant tribulationibus et tempus passionis fuit tempus tribulationis apostolorum, ideo plures debuerunt esse dies isti, quam illi.*'

8801-40. *Leg. Aur.* (p. 320): '*Tertio propter mysticam significationem . . .*' The author felt difficulty in translating at this point, and simplified by omitting the comparison of an hour with a minute. Cf. ll. 4517-44.

8898, 8899. were is from the verb *be*, while '*where*' is *choir*. *Leg. Aur.* (p. 321): '*tubae sonant et laetis se admiscent blanda modulamina choris.*'

8905-40. In Harl. 2250, fol. 83 b, is the following note, apparently in the same hand that wrote the *Stanzaic Life*: 'Raby moysees sayes þat hit is as ferre frome erth to heuyn as an holy mone myght leue a thowsand yere and iche day go a thowsand Mile bot he þat mete þis way come best tell þe myles.' See note on l. 8940.

8923. h[it] [wol] Amovnt: so Add.; Harl. 2250: 'hit wold amounte'; MS. 'hom Amovnt'.

8928. *seuent*. The original probably read 'seuent heuen' with Add. and Harl. 2250.

8930. *seuen thousand hunderth and seuen space*: so Add. Harl. 2250 reads: 'seuen hondreth' (where the scribe started to write 'thousand') 'M' 7 seuen of space'. *Leg. Aur.* (p. 321): 'VII. M.DCC annorum, id est tantum spatium, quantum de via plana aliquis iret in VII millibus DCC annis, si tantum viveret.'

8936. [cubitus]: so Add. and Harl. 2250; *Leg. Aur.* (p. 321): 'duorum millium passuum sive cubitorum.'

8938. *thre hundreth dayes 7 sixte*: so Add. and Harl. 2250; *Leg. Aur.* (p. 321): 'CCCLXV.'

8940. The poem omits the *Leg. Aur.* (p. 321) mark of doubt: 'Hoc Rabbi Moysees. Utrum autem hoc verum sit, Deus scit. Hanc enim mensurationem ille novit, qui omnia fecit in numero, pondere et mensura.'

8976. *but sumqwat I haue sade before*. See ll. 8028-32.

8981-2 and Latin. Not in *Leg. Aur.* (p. 322); see Isaiah lxiii. 1.

8988. Thirteen lines of *Leg. Aur.* (p. 322) are omitted.

9001. *bloody stremes*: *Leg. Aur.* (p. 322): 'cicatrices.' Cf. ll. 7317-24.

9009. [pe]: so Add.; Harl. 2250 'po'; MS. 'in'.

9013-20. The fear of the Christians lest the Jews should say that Christ's body was stolen and that he did not rise in the very body which died is not in *Leg. Aur.* at this point (p. 322). Cf. ll. 7129-36 and 8763-72.

9015. *sto[1]en*: Harl. 2250 'stollen'; MS. 'stoken'.

9019. *lose*: so Harl. 2250; Add. 'loos'. The meaning 'report', 'rumour', which the word seems to have in this passage, is not cited in N.E.D. *lose*, sb.¹

9039. *by bloody one body*: both Add. and Harl. 2250 read 'bloody body'. 'One' for 'owen', 'awen', occurs at l. 6444. *Leg. Aur.* (p. 322): 'corpus suum rubrum, id est sanguine cruentatum.'

9090-6. Not accurately translated from *Leg. Aur.* (p. 323): 'hic est ille, valde candidus et roseus, hic est ille, qui non habet speciem neque decorem, infirmus in ligno, fortis in spolio, vilis in corpusculo, armatus in proelio.'

9101-2. *A purs to geder repruces inne / For mony repreue then hade he*: Add. and Harl. 2250 agree, except that they read 'þat' for 'then'; and Add. reads 'repreueþsynne' (9101). *Leg. Aur.* (p. 323): 'fuscus in opprobrio'. If the author confused 'fuscus' with 'bursa', or more likely 'funda', the translation in the text might result.

9105. *Circa quintum, quo scilicet Ascendit*. This is the sixth main point of *Leg. Aur.* (p. 323). The poem omits the fifth point, 'quo scilicet merito ascendit' (six lines).

9117. Latin. [super] *substantiale*: Harl. 2250, 'superatanciale'; *Leg. Aur.* (p. 323): 'supersubstantiale'; MS. and Add. 'substanciale'.

9127-8. Cf. ll. 29-32, 10380.

9128. Latin. *7 celum sancte trinitatis supra omnes*: not in *Leg. Aur.* (p. 323); cf. ll. 9231-2, 9261-8.

9149-56. These two stanzas correspond to *Leg. Aur.* (p. 323): 'Sicut dicebat apostolus: nostra conversatio in coelis est.'

9166. nye n[o]ght: Add. 'noye noght'; Harl. 2250 'ny noyt'; MS. 'hye heght'.

9171. in hegh; Harl. 2250 'on hegh'; Add. 'In him'; MS. 'in he hegh'.

9177-84. *Leg. Aur.* (p. 324) reads simply 'divinae mentes'.

9192. mone should probably be read 'moue' = 'may'.

9201. ovt-showinge: *Leg. Aur.* (p. 324): 'manifestacio'; cf. 'of-scho-wyng' (5131).

9242-8 are not in *Leg. Aur.* (p. 324).

9250. as was Ennoc 7 Heli here: *Leg. Aur.* (p. 324): 'sicut Helias'.

9261-8 are not in *Leg. Aur.* (pp. 324-5). Nine lines of Latin are omitted. Cf. ll. 9231-2 and note on l. 9128 Latin.

9266. mon: probably an error for 'moun'; cf. note on l. 9192.

9277. the wise mone: i. e. Solomon.

9278. coppes: 9282 'coppes of home', and 9289 'hilles coppes', are translations of 'colles' (*Leg. Aur.* p. 325).

9312. Twelve lines of *Leg. Aur.* (p. 325) are omitted.

9313. Sextum. This is *Leg. Aur.* (p. 325): 'septimum'. The confusion arises from the omission of the fifth point after l. 9105.

9329. [we]: so Add. and Harl. 2250.

9329-32. Not in *Leg. Aur.* (p. 325).

9345-72. Seven stanzas are amplified from the Latin at l. 9344.

9377-80. This stanza is not an exact translation from the Latin of Leo that follows it.

9378. bouon and l. 9601 'bowun'; both due to Scribe C, rhyme with 'moun'.

9403. a[nd]: so Add. and Harl. 2250; MS. 'as'.

9404. we: so Add. and Harl. 2250; MS. 'wel'.

9422. represent: Add. 'representaunt'; Harl. 2250 'repentaunt'. If the MS. reading is taken, 'represent' is the past participle with the sense of 'presented before', 'present'. Cf. 'hym present' (5500).

9439. boundez: Harl. 2250 'boundes'; Add. 'bondus'. 'Bonds', as in Add., makes better sense, but the reading 'boundes' is confirmed by the rhyme with 'woundes' (9437).

9443. ma[ke]: so Add. and Harl. 2250; MS. 'may'.

9480. wayue[t]: so Add. and Harl. 2250; MS. 'wayue'. Following this passage five lines of quotation from Leo (*Leg. Aur.*, p. 326) are omitted.

9488. h[e]uen: so Add. and Harl. 2250; MS. 'hauen'.

9492. Five lines of *Leg. Aur.* (p. 326) are omitted. Additional MS. 38666 ends here.

9493. p[rofe]te: Harl. 2250 'profet'; MS. 'parte'; cf. *Leg. Aur.* (p. 325): 'utilitas'; 'profit' (9481).

9495. Mathy and Latin below 'Mathie secundo'. Harl. 2250 'Machias' 'Machie'; *Leg. Aur.* (p. 326): 'Mich. iii'.

9505. Latin. [a]per[i]cio: Harl. 2250 'appericio'; *Leg. Aur.* (p. 326): 'aperitio'; MS. 'operacio'.

9512. so Christ the seconde tyme [h]as: Harl. 2250, 'so Crist þat secunde was'; *Leg. Aur.* (pp. 326-7): 'sicut enim primus Adam aperuit ianuam inferni, sic secundus paradisi.'

9533-10840. *Leg. Aur.*, 'De sancto spiritu', pp. 327-37.

9538. heght: Harl. 2250 'viiij'; *Leg. Aur.* (p. 327): 'octo'; MS. 'heghest'.

9540. Latin. From the Latin of the *Leg. Aur.* (p. 327) the poem omits 'quinto, qualiter missus est'. This fifth section is, however, translated in ll. 10081-632.

9551-2. These lines are a translation of John xiv. 16, but the Latin after them is John xvi. 13, which occurs ten lines below in *Leg. Aur.* (p. 327). The passage between the two quotations, omitted in the poem, contains the second and third divisions under 'A quo missus est'.

9572. Latin. 7 diuisa in comparacione corporis, in voluntate par in potencia: *Leg. Aur.* (p. 327): 'indivisa in opere, consors in voluntate, par in omnipotentia.' Harl. 2250 presents a text not quite so poor as the MS.: '7 diuisa in operacione corporis in voluntate, par in omnipotentia.'

9592, 9594 zeue, and 9607 schewyde. Both correspond to *Leg. Aur.* (p. 328): 'exhibuit'.

9599-600. for enchesoun / Of oure dessire; *Leg. Aur.* (p. 328): 'privilegium nostrae adoptionis.'

9624. tokenes: Harl. 2250 'takes'. At this point Harl. 3909 ends, and ll. 9625-10840 are printed from Harl. 2250.

9644. Four lines of Bernard (*Leg. Aur.*, p. 328) are omitted.

9660. The Latin passage is corrupt. *Leg. Aur.* (pp. 328-9) reads: 'nempe ex metu cordis intellexi praesentiam eius et ex fuga vitiorum adverti potentiam virtutis eius et ex discussione sive redargutione oculorum meorum admiratus sum profunditatem sapientiae eius, et ex qua quantulacunque emendatione morum meorum expertus sum bonitatem mansuetudinis eius et ex reformatione et renovatione spiritus mentis meae percepi, utcumque speciem decoris eius et ex contuitu horum omnium expavi multitudinem magnitudinis eius.'

9685-9760. The qualities of the dove are otherwise given in the *Leg. Aur.*, 'Purificatio' (p. 162), a passage not translated in the *Stanzaic Life* (see note on ll. 2637-64).

9708. Latin. *Ad Romanos viij*°. The latter part of the Latin is from *Romans viii*. 26. In the Graesse edition of *Leg. Aur.* (p. 329) the reference is incorrectly given as 'Corinth. viii'.

9717-32. swete, blessed 7 eke kynde: *Leg. Aur.* (p. 329): 'suavis, benignus, humanus'; in the Latin following l. 9732, 'humilis . . . humiles' should be 'humanus . . . humanos'. For each quality the poem gives proof not in *Leg. Aur.*

9733-52. Five stanzas amplified from *Leg. Aur.* (p. 329): 'Tertio in petrae foraminibus, id est, in Christi vulneribus habitare.' After the quotation from 'Canticorum secundo' (l. 9756), *Leg. Aur.* (p. 329) has six lines of explanation on Christ's wounds from 'Threnor. ultim.', but these five stanzas seem not to have used them.

9739. away to wovnde is probably a scribal error for 'away to wonde', rhyming with 'vnderstonde' (9737).

9767. hit, i. e. the earth.

9787-8. *for slekkyngs water purgh Goddes sonde / po Holy Gost skokket wele is* : for through God's sending quenching water, the Holy Ghost is well poured. This is an unusual rendering of *Leg. Aur.* (p. 330) : 'Unde et spiritus sanctus vocatur aqua, quae habet vim regenerativam.' Possibly l. 9788 originally read 'to Holy Gost likenet wele is'.

9816. *vnfotte* (rhyming with 'latte'), unfetched, unsought. This word, not in N.E.D., seems to be formed from the past participle of OE. *fetan*.

9848. Latin. *Asperacione* : *Leg. Aur.* (p. 330) : 'adspersione'.

9852. Latin. *Leg. Aur.* (p. 330) : 'iii. Reg. xiv : et post ignem sibilus auae tenuis.'

9856 *swike* and 9859 'swyke'. The word meaning 'deceit' (cf. OE. *swican*) is twice used where we should expect 'swoghe' = swoon. For ll. 9853-6 *Leg. Aur.* (p. 330) reads : 'Quarto necessarius est ad respirandum. Adeo quippe flatus necessarius est, quod si ad horam subtraheretur, homo continuo moreretur.'

9864. *to rekeuer mon pat fayles gras* : *Leg. Aur.* (p. 330) : 'et deficient et in pulverem suum revertentur.' Perhaps 'pat' is an error for 'pen', and the line means 'then grace fails for man to recover'.

9868. The fourth and fifth divisions under the second main point are omitted (four lines of *Leg. Aur.*, p. 330).

9873-80. Of two quatrains rhyming on the same sounds two lines have dropped out.

9903. The Latin is corrupt. *Leg. Aur.* (p. 331) reads : 'ipse spiritus sanctus est perfectio totius legis, quia plenitudo legum est dilectio.'

9932-6. The reference to Abraham, not in *Leg. Aur.* (p. 331), may recall the account of Jubilee year at ll. 4169-224 under *Quinquagesima*.

9954. *synne[r]s wele repelled were / to mercy, pof pai didene amys* : *Leg. Aur.* (p. 331) : 'Exules in patriam revocantur.'

9959. *Crist his blode 7 flesshe for vs cost* : i. e. paid. The transitive use of *cost* is rare ; see N.E.D. *cost*, v. 3.

9980. Latin. *Ad Chorentheos tercio* : *Leg. Aur.* (p. 331) : 'ii. Cor. iv.'

10037-8. Sinning against the Holy Ghost is not mentioned in *Leg. Aur.* (p. 332) : 'aut quantum ad Dei offensam.'

10045-56. *Leg. Aur.* (p. 332) : 'Dicitur tamen sacerdos absolvere, tum quia a culpa absolutum esse insinuat.' Of three possibilities in absolution, the first in *Leg. Aur.* is that the priest absolves the man from his fault absolutely. In the poem this is qualified by the statement that only confessed sin is absolved, and that hidden sin does not receive the absolution. See above, p. xix.

10067. *saddene*. N.E.D. cites this word first in 1600 ; the meaning 'confirm', 'establish' is recorded for *sad*, v. 2.

10080. Four lines of a quotation from Leo are omitted (*Leg. Aur.*, p. 332).

10102. *erthely luf* : *Leg. Aur.* (p. 332) : 'timorem filidem.'

10160. The Latin is not so close to *Leg. Aur.* (p. 333) as it is to Acts iv. 32 : 'nec quisquam eorum, quae possidebat, aliquid suum esse dicebat, sed erant illis omnia communia.'

10161-84. Six stanzas are rearranged from *Leg. Aur.* (p. 333) : 'Tertium signum est superfluere, ut patet in fluvio inundante ; Eccles. xxiv. qui implet quasi Phison sapientiam. Ad litteram : illius fluvii proprium est effluere et circumadiacentia irrigare : sic apostoli coeperunt effluere, quia coeperunt loqui

varis linguis, ubi dicit Glossa : ecce signum plenitudinis ; plenum vas erumpit, ignis in sinu non potest occultari, coeperunt iterum circumadiacentia irrigare. Unde statim Petrus praedicare coepit et tria millia convertit.'

10184. Latin on p. 345. s[ic]ut]. The MS. 'sādo' was probably a confusion with the marginal Latin. Ecclesiasticus xxiv. 25 reads : 'Qui implet quasi Phison sapientiam, et sicut Tigris in diebus novorum.'

10210. [pr]eche : *Leg. Aur.* (p. 333) : 'praedicarent' ; MS. 'cleche'.

10215-20. The comparison of the Holy Ghost to 'sadde luff' is not in *Leg. Aur.* (p. 333). Cf. ll. 10701-8.

10243. fire kynt is possibly 'fire-kind' (influenced by 'kent' in the same line), 'fire nature' ; or 'kynt' may be an error for 'kynlet', kindled.

10265-352. While *Leg. Aur.* (p. 333) merely names the seven ways in which the Holy Ghost is like fire (see Latin before l. 10265), the poem amplifies each point in three (or four) stanzas.

10332. has no faysoun : for 'foysoun'. Cf. *Arthur* (E.E.T.S. 2), ll. 475-6 : 'He for alle hys grete Renoun/Aȝenst Arthour hadde no fusoun.'

10380. for clerkes be Autorite. The Latin is not translated. Cf. ll. 9124-8 and 10391.

10397-400. The quatrain is not a close translation of Isaiah iv. 4 (below).

10429. [furthe] and '[Quart]a' above : MS. 'thrid' and 'Tercia'. The third cause is at l. 10381.

10481-96. The illustrative material, not in the Latin quoted on p. 356, is drawn from suggestions of everyday life.

10496. Latin. concordatiuum : *Leg. Aur.* (p. 334) : 'coordinativam', and see ll. 10513-24.

10497-524. Seven stanzas are based on the three lines from Dionysius quoted above.

10612. Latin. Iohannes vij° ; *Leg. Aur.* (p. 335) : 'Joh. xx.'

10617. mekenes, and 'humilitas' above ; *Leg. Aur.* (p. 335) : 'Mansuetudinem'.

10621. Latin. Quarta prerogativa videlicet humilitas 7 pulcra 10 is not in *Leg. Aur.* (p. 335), which reads : 'Ornatum sanctitatis ad informandum.'

10625-31. Not in *Leg. Aur.*, p. 335. This summing up of the four virtues proper for a doomsman may suggest something of the position of the 'worthy wyght' (l. 9).

10633. Latin. spectacula mundi is an error for 'receptacula munda' (Latin at l. 10641).

10641. Latin. humilia : *Leg. Aur.* (p. 335) : 'habilia'.

10644. *Leg. Aur.* (p. 335) does not list the seven points before discussing them, and perhaps on this account the Latin in the text is corrupt. It should read : 'Primo fuerunt animo quieti, secundo dilectione uniti, tertio loco secreti, quarto oratione assidui, quinto humilitate praediti, sexto pace conjuncti, septimo in contemplatione erecti.' Cf. note on l. 10745.

10646. hor saules were bowraghte of synne : *Leg. Aur.* (p. 335) : 'Ipsi enim primo fuerunt animo quieti.' 'Bowraghte' may be for 'boroghte', 'brought', like 'deuele' (7856), 'kenewe' (5655) ; or from 'borwe', ransom.

10681. Ieremie, and 'Ieremie iij°' above ; *Leg. Aur.* (p. 336) : 'Hos. ii.'

10701-8. Not in *Leg. Aur.* (p. 336). Cf. ll. 10215-20 and note.

10716. Latin. montes : *Leg. Aur.* (p. 336) : 'fontes.'

10722. Marginal Latin 'maris ' should read 'pacia'. (So *Leg. Aur.*, p. 336.)

10725-8. nede . . . dede . . . preues. The correct readings are probably 'nedes . . . dedes . . . preue.'

10745. The list of six headings is not at this point in *Leg. Aur.* (p. 336). Cf. note on l. 10644.

10753. The Latin phrases do not belong here. The first looks like a page heading that has slipped into the text. The second comes a bit earlier in *Leg. Aur.* (p. 336): 'notandum quod missus est propter sex causas, quae notantur in hac auctoritate: paracletus autem spiritus sanctus etc. Primo ad consolandum moestos.'

10757-64. *Leg. Aur.* (p. 336): 'Gregorius: consolator spiritus dicitur, qui de peccati perpetratione moerentibus, dum spem veniae paeparat, ab afflictione tristitiae mentem levat.' For 'paeparat', which should be 'praeparat' (see Migne, *Patr. Lat.* 76, col. 1221), the poem reads 'sperat'.

10779-84. *Leg. Aur.* (p. 337): 'cum dicitur sanctus, sicut enim dicitur spiritus, qui vivificat, ita sanctus. quia sanctificat et mundat.'

10782. wyckutnes, for 'wyckennes', quickens; cf. 'wykenes' (10770).

10804. Latin. [n]os: so *Leg. Aur.* (p. 337); MS. 'vos'.

GLOSSARY

An attempt has been made to include all the words of the poem, with their variant spellings, but in general only one reference is given for each spelling. Forms occurring only in Harl. 2250 or Addit. 38666 are put within brackets. For economy of space, all contractions in the text are spelled out, and no distinction is made between the forms with symbols of contraction and those without; e.g. 'wer' and 'were' are printed were in the Glossary.

Names of persons, places and books are grouped in a separate list; but names of church feasts are in the main list.

The abbreviations are those used in the *New English Dictionary*.

A

a, *int.* 237.
a, an, *indef. article*, 67, 301, 1653.
abate, *vb.* abate, lower, 4750; [abates], 3 *sing. pres.* 10267; abaten, 3 *pl. pres.* 4715; [abatet], *pa. pple.* 10672.
abbay, *sb.* abbey, 7277.
abide, a-byde, *vb.* abide, wait for, 2216, 6808; abydyng, *pres. pple.* 2253; abode, 3 *sing. pa.* 3105; 3 *pl. pa.* 3928. *Cf.* [byde].
able, a. able, fitted for, 2199, 2975. *Cf.* vnable.
ables, *vb.* 3 *sing. pres.* prepares, 8442.
a-boue, abowe, a-buf, obuf, [abuff], *prep. adv.* above, 501, 9263, 514, 614, 10436.
about(e, abowte, [oboute], *adv. prep.* around, 272, 1883, 7380, 9779.
a-brige, *vb.* diminish, 8459; [a-briget], *pa. pple.* 8465.
abrode, *adv.* abroad, 8791.
absence, *sb.* 3977.
absent, a. 6627.
abstinence, abstenence, *sb.* 4607, 4697.
[abulte], *sb.* ability, faculty, 10016.
abundaunt, aboundaunt, habundant, a. abundant, overflowing, 4554, 4748, 5022, 8434.
accept, a. acceptable, 2526.
acceptable, a. 4302.
acompt, *sb.* reckoning, 4431.
accuset, accuseden, *vb.* 3 *pl. pa.* accused, 5496, 5488.

acompt, *vb.* reckon, 8921; acomptet, *pa. pple.* 8939.
acorde, *sb.* harmony, correspondence, 6224.
acordes, [acordis], *vb.* 3 *sing. pres.* agrees, corresponds, 4102, 5552, 9820; acordyng, *acording, pres. pple.* 4755, 6137.
accountyng, *sb.* computation, 3903. *Cf.* of-cowntyng.
addet, *vb.* 3 *sing. pa.* added, 8298.
adoun, *adv.* down, 204.
adred, *vb.* 3 *pl. pa.* were afraid, 7815.
adred, a. frightened, 5305.
aduersite, *sb.* adversity, 4381.
aduocate, *sb.* advocate, 9409. *Cf.* vocate.
affermen, *vb.* 3 *pl. pres.* affirm, aver, 2909; affermet, 3 *sing. pa.* 459.
af(f)right, afriȝt, a. frightened, afraid, 7819, 6829, 8387.
affy[y]nge, *vb. pres. pple.* trusting, 8451.
a-fraye, [affray], *sb.* disturbance, fray, assault, 6483, 6904, 10332.
after, afre, afture, afte, *prep. adv.* after, afterwards, along, 3074, 9344, 2255, 8252, 6828.
after-ward, *adv.* 2137.
agayn, aȝayn(e, aȝaynne, aȝeyn, [oȝayne], *prep. adv.* against, towards, to meet, back, 1138, 2360, 2946, 1667, 3912, 9857.
agayn-comyng, aȝayne-comyng, ayain-comyng, *sb.* return, meeting (*Lat.* obviatio), 2678, 4910, 4674, 2668.

agaynus, agaynes, ajaynus, ayaynes, ajeynus, *prep.* against, contrary to, towards, 270, 2676, 4803, 2604, 2510.

aght, *rb. pa. pl.* owed, 6487; [**oghynge**], *pres. pple.* 9937.

aght, *a.* eight, 1187.

aght, see **eght**.

agone, *adv.* a long time ago, 6487.

ago(o), *rb. pa. pple.* gone, 5096, 3301.

Agyos, *sb.* Hagios, holy, 6029.

ajayn - puttynge, ajayn - pitting, *sb.* denial, 9441, 5728.

aire, ay(e)r, *sb.* air, 4502, 2009, 8197.

aire, ayre, heire, heyr, *sb.* heir, 2507, 6888, 3576, 3384; [**ayres**], *pl.* 9970.

aisel, aysel, *sb.* vinegar, 5823, 7978.

alas, *int.* 6606.

alder, aldest, see **old(e)**.

allegge, *vb.* allege, affirm, 3717, 8425;

alleget, 3 *sing. pa.* 5314; **alleget**,

aleget, *pa. pple.* 5106, 7085.

algate, *adv.* in any case, 6587; [**alwaye**], 10799.

aliene, *sb.* alien, 1821; **aliens**, *pl.* 5545.

al(l), alle, *a. pron. adv.* all, every, entirely, 220, 133, 93, 6736, 762; **al day**, every day, 120.

alleluy(a, sb. alleluia, 3854, 8294; **alleluyas, alleluyes**, *pl.* 3815, 3871.

almyȝt, almiȝt, almighty, *a.* almighty, 1450, 848, 5494.

almyȝty, *a.* almighty, 5311.

alone, *a.* 9265.

al-redy, *adv.* fully prepared, 6664

als, *conj. adv.* as, also, 311, 1505, 277. *Cf.* **as**.

also, *adv.* 286.

alteracioun, *sb.* altercation, 3366.

al-thagh, al-thaze, al-paze, *conj.* although, 373, 3276, 447.

al-way, all-waye, alwa, [**all-way**], *adv.* always, continually, 1626, 4344, 6386, 10447.

alweldyng, all-welding, *a.* all-ruling, 4794, 9410.

amaset, *rb. pa. pple.* alarmed, 1900.

amend(e, rb. reform, restore, 4540, 5101; [**amendet**], 3 *sing. pa.* 9653; **amendet**, *pa. pple.* 274, 595.

amende, *sb.* amends, 4517.

[**amendement**], *sb.* improvement, 2.

[**amonished**], *rb. 3 sing. pa. ad-* monished, 8221 (*note*).

amovnt, *rb.* amount, 8923.

amys(=e, omys, *adv.* amiss, wrongly, 96, 2319, 551.

and, an, *conj.* and, 79, 5632.

angel, aungel, *sb.* angel, 246, 301; **an naungel**, 3305; **angels, aungeles**, *pl.* 76, 3613.

angur, [**angre**], *sb.* anger, 6704, 10131.

ano(o)n, onon(e, adv. straightway, 241, 3303, 349, 774.

an - other, anothyr, a - nothre, **anou**[**p'er**, *a.* another, 1628, 4169, 8021, 2865.

anoynt, *rb.* anoint, 2057; **anont**, 3 *sing. pa.* 7014; **anoynt(et, pa. pple. 1214, 7930. *Cf.* [**enoyntynge**], *vnement*.**

any, [**eny, ony**], *a.* any, 1882, 9941, 9996.

any, *vb.* harm, 522.

any(e, sb. trouble, harm, 183, 1696.

any-thing, *sb.* anything, 3600.

apere, apper, appare, *vb.* appear, 3432, 6415, 8722; **appere**, *imp. sing.* 5312; **ap(p)eride, aperet, apparet**, [**apered, apper(it)**, 3 *sing. pa.* 1563, 7532, 7576, 7666, 10429, 10526, 10601.

aport(e, a. adv. open, manifest, 382, 1094. *Cf.* **pert.**

apert(e)ly, apertelye, apertyly, appertely, *adv.* openly, 909, 332, 4447, 2612, 9528.

aperyng, aperinge, *sb.* appearing, appearance, 7302, 7613.

apostle, ap(p)ostel, *sb.* 1941, 7003, 6327; **apost(e)les, apostils**, [**apostel(le)s, apostils**], *pl.* 3694, 3591, 5372, 9722, 10111, 10574.

appaire, *vb.* injure, weaken, 3503, 8503; **appairet**, *pa. pple.* 9043.

appul, *sb.* apple, 3559; **appele(t, appul**, *pl.* 6930, 6947, 6935.

aprise, *sb.* lore, learning, 7145.

aray, *sb.* array, 536.

arayer, *vb.* 3 *sing. pres.* prepare, 4431.

archaungel, archangel, *sb.* archangel, 7931, 8042.

architryclyne, *sb.* president or ruler of the feast, 1527.

ard, are, art, &c., see **be**.

arme, *sb.* arm (of the body), 945; **armes**, *pl.* 5938.

armes, *sb. pl.* battles, fighting, 5127.

armet, *vb. pa. pple.* armed, 5756.

armet, see **hermet**.

arowes, *sb. pl.* arrows, 8203.

ars, *sb. pl.* arts, 3646.

as, *conj. adv.* as, when, 890, 241.

as = **at**, 901, 1850, 1521, 4200. See note on 734.

as, see **asse**, **hane**.

ascape, *vb.* escape, 6758.

ascencioun, **ascensioun**, **ascenciooun**, *sb.* ascension, 3682, 7345, 4035.

ask(e), *vb.* beg, inquire, require, 1256,

476; **askes**, 3 *sing. pres.* 6459;

asket, 3 *sing. pa.* 477; **asket**,

askeden, 3 *pl. pa.* 8961, 8968;

asket, *pa. pple.* 542.

Askewednesdays, **Askewedenysday**, *sb.* Ash Wednesday, 4441, 4158.

aspie, **aspye**, *vb.* espy, 392, 518.

assaile, **[assayle]**, *vb.* assault, 508, 9980.

assay, **assaie**, *vb.* try, make trial of, put to the trial, 466, 7827; **assay**, 1 *pl. pres.* 4691; **assayet**, **assaide**, 3 *sing. pa.* 7047, 5294; **assaiet**, 3 *pl. pa.* 1717.

as[ae], *sb.* ass, 1018, 349.

assent, *sb.* consent, agree, 1882.

assent, *vb.* consent, 6402; **asent**, *pa. pple.* 6394.

assiduely, **[assuduely]**, *adv.* assiduously, 194, 10686.

assigne, *vb.* assign, specify, 3825;

assignes, 3 *sing. pres.* 8445; **as-**

signet, 3 *sing. pa.* 5458; **assignet**,

assingnes, *pa. pple.* 1441, 4213.

assoile, **[assoyle]**, *vb.* absolve, 7863, 10046; **[assoylled]**, *pa. pple.* 10052.

astate, *sb.* rank, dignity, 3368, 6548.

Aster-daye, **Astur(e-day**, **Ester-day**, *sb.* Easter Day, 4394, 4665, 7710, 4110.

astily, see **hastily**.

Asture, *sb.* Easter, 8153; **Aster weke**, **Ester weke**, Easter Week, 4040, 3672.

at, see **that**.

at(te), *prep.* at, 376, 201. Cf. **as**.

atter, *sb.* gall, 5824.

auail(e), *vb.* avail, profit, 2832, 1714;

auaillet, *pa. pple.* 1316.

auarise, **auerice**, *sb.* avarice, 5267, 4746.

auauncet, *vb. pa. pple.* advanced, 1866.

auauntage, *sb.* advantage, 653.

auctor, *sb.* author, 5453; **auctores**, **[aucteres]**, *pl.* 62, 19.

Auerylle, *sb.* April, 5390.

auiset, *vb. pa. pple.* auiset were, considered, 161.

auncesters, *sb. pl.* ancestors, 1754.

auoutery, *sb.* adultery, 6440.

auow, *sb.* vow, 7723. Cf. **uow**.

auter, *sb.* altar, 619; **auters**, **aulterz**, *pl.* 1693, 8341.

auther, see **outhur**, **outhir**.

autorite, **[auctorite]**, *sb.* authority, 2463, 15; **[autorites]**, *pl.* 10609.

auttentike, *a.* authentic, 6193.

auys, **awice**, *sb.* intention, wisdom, 699, 9255.

aw, see **you**.

awaye, **[oway]**, *adv.* away, 2631, 10258.

awe, *sb.* fear, 2647.

awen, **awne**, **[avne]**, **owen**, **one**, *a.* own, 2448, 2576, 9645, 87, 6444.

ay(e), *adv.* ever, continually, 194, 2303; for **ay**, for ever, 335.

[ayge], *sb.* age, 9970.

B

b, letter of the alphabet, 2459.

bak, *sb.* back, 511.

bale, *sb.* woe, 367.

balletship, *sb.* baldness, 5810.

baner(e), *sb.* banner, 8545, 8494;

baner(e)s, *pl.* 8491, 8479.

banyshet, *a.* banished, 70.

baptist, **baptizet**, *vb.* 3 *sing. pa.*

baptized, 5234, 3178; **baptiseden**,

3 *pl. pa.* 5355; **baptiset**, **baptizet**, *pa. pple.* 1523, 1548.

baptist, *sb.*, Ion pe baptist, 293.

barbour, *sb.* barber, 3485.

bare, *a.*, hedes bare, skulls, 5810.

[bare], *sb.* deceit, strife, 10398. (*OF.* barat.)

bark, *sb.* bark (of a tree), 3332.

barly-brede, *sb.* barley-bread, 1530. Cf. **brede**.

barn, *sb.* child, 1437.

barres, *sb. pl.* bars, 7751.

basket, *sb.* 6853.

batail(e), **bataill**, **[batayl]**, *sb.* fight, fighting, 2830, 506, 8032, 10485.

bavme, *sb.* balm (*Lat.* balsamum), 984.

bavme, *vb.* embalm, 2075.

ba(u)ndoun, *sb.* control, captivity, 3832, 6136.

baylie, **baly**, *sb.* control, charge, 9602, 5828.

- bayn(e, *a.* ready, willing, 2271, 2520.
 be, *by*, *rb.* 79, 4299; *am*, 1 *sing.*
pres. 7903; *art*, *ard*, 2 *sing. pres.*
 245, 7853; *artow*, *art thou*, 8073;
is, *his*(se, 3 *sing. pres.* 238, 3590,
 8274; *ben*, *byn*(e, 1 *pl. pres.* 95,
 7861, 4562; *ben*, 2 *pl. pres.* 5602;
ben(e, *byn*, *bien*, *ar*, *arn*(e, 3 *pl.*
pres. 268, 2953, 2639, 4320, 141,
 4366, 3224; *be*, *pres. subj.* 287;
be(es, *imp. sing.* 248, 7411; *be*,
imp. pl. 417; *was*(se, *wace*,
wes(se, [wos], 3 *sing. pa.* 1418,
 165, 1056, 362, 68, 9673; *were*,
weere, *wore*, *weren*, *werne*,
wirne, *where*(n, *was*, *wesse*, 3
pl. pa. 1485, 7833, 6059, 1750,
 3395, 5981, 9290, 5638, 2163, 3304;
were, 3 *sing. pa. subj.* 772; *were*,
 3 *pl. pa. subj.* 1412; *ben*(e, *byn*,
bien, *ibene*, *pa. pple.* 172, 868,
 2599, 4385, 6850; *nart*, 5716;
nys, [n]is, 368, 4331; *nas*, 1068;
ner, 6520.
 bed(de, *sb.* bed, 2139, 7371.
 bede, *rb.* offer (battle), 8499.
 [be-dene], *adv.* continuously, 9748.
 be-gynnes, bygynnes, *rb.* 3 *sing.*
pres. begins, 2626, 5846; *bigyn-*
nen, 1 *pl. pres.* 3781; [be-gynne],
 3 *sing. subj.* 8174; *bigynnyng*,
pres. pple. 444; *bigon*, *bigan*,
 3 *sing. pa.* 1304, 227; *bigunnen*,
 3 *pl. pa.* 3094; *bigunnen*, *be-*
gunnen, *bigonnen*, [begone],
pa. pple. 3779, 2330, 2400, 10136.
 [beeres], *sb. pl.* hears, 9708.
 bees, *sb. pl.* 2961.
 behete, *vb.* 1 *sing. pres.* promise,
 warrant, 7698; *bihight*, *behight*,
bihigt, *bihygt*, *bihett*, *byhette*, 3
sing. pa. 7895, 2812, 3282, 285,
 1695, 6359; *bihight*, *pa. pple.*
 3481. *Cf.* heete.
 beker, *sb.* quarrel, contention, 3133.
 beleue, *rb.* believe, 7067; *beleuet*,
 1 *sing. pa.* 8077; *bileuet*, 3 *sing.*
pa. 4271; *be-leuet*, *bileueden*, 3
pl. pa. 7442, 1791. *Cf.* bileue.
 be-liken, *rb.* liken, 4489.
 belle, *sb.* bell, 495; *belles*, *pl.* 8478.
 beloued, *a.* loved, 3629.
 bende, *rb.* bend, submit, 2615.
 benigne, *a.* gracious, 3641.
 benisoun, *sb.* blessing, 2412.
 berd, *sb.* beard, 3488.
 bere, *sb.* lament, clamour, 7845,
 7967. (*ON.* byrr.)
 ber(e, *vb.* bear, 7118, 324; *beres*,
beris, *berys*, 3 *sing. pres.* 2273,
 358, 1289; *bere*, 1 *pl. pres.* 2974;
 [beren], 3 *pl. pres.* 62; *bar*(e,
bere, 3 *sing. pa.* 1619, 2896, 195;
bar, *beren*, 3 *pl. pa.* 6777, 985;
bor(n)e, *ibore*, 788, 1305, 293.
 beryng, *sb.* bearing, 1303.
 [beseme, by-seme], *vb.* be becom-
 ing, be fitting, 10625, 10607.
 best, *sb.* beast, 354; *bestes*, *bestis*,
pl. 890, 412.
 best, *a. adv.* 495, 630. *Cf.* better.
 bestaile, *sb.* beasts, 2326.
 bete, *vb.* beat, 5911; *beten*, 2 *pl.*
pres. 5606; *bete*, 3 *sing. pa.* 6901;
beten, *pa. pple.* 5873.
 bete, *rb.* amend, make amends for,
 2546, 9093.
 Bethfania, *sb.* Epiphany, 1584
 Latin.
 betide, *rb.* happen, 8196; *bitides*, 3
sing. pres. 3800; *bitid*, 3 *sing. pa.*
 8405; *pa. pple.* 238.
 be-token, [betokene], *vb.* betoken,
 typify, 4018, 10558; *betokenes*,
 [bytokyns, betokyns], 3 *sing.*
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 tocunny[n]g.
 better, *a.* 20:2. *Cf.* best.
 betyng, *sb.* beating, 5577.
 beyng, *sb.* existence, 881.
 bicome, *vb.* 3 *sing. pa.* became, 436;
 becomen, *pa. pple.* 8957.
 bidde, *rb.* command, 8407; *biddes*,
biddus, 3 *sing. pres.* 7621, 9217;
bad, *be*(i)de, 3 *sing. pa.* 1107,
 1446, 9497; *beden*, *pa. pple.* 1334.
 bidding, bidding, bydding, *sb.*
 command, 1428, 3125, 2518.
 bidyng, *sb.* dwelling, 9532. *Cf.*
 byde.
 bi(e, *by*, *be*, *prep. adv.* by, near,
 67, 451, 8004, 1903, 1496; *by* and
by, one by one, in order, 1684,
 3075.
 bifalle, *rb.* happen, 2413; *bifelle*,
 [be-felle], 3 *sing. pa.* 1230, 44.
 bifor(e, *by-fore*, *biforn*, *byforne*,
adv. prep. 4288, 99, 1672, 432,
 6710.
 bifore-fegher, *sb.* champion, 6987.
Cf. fegher.
 big, [bygg], *a.* strong, mighty, 5176,
 10599; *biggest*, *superl.* 9209.
 bigile, bigyle, *vb.* beguile, deceive,
 5788, 6539; *bigilet*, 3 *sing. pa.*
 2507; *big*(h)ilet, *begylet*, *byg-*

- let, *pa. pple.* 5207, 6726, 2246, 6198. *Cf.* gilet.
- bihalve, *sb.*, on Goddis bihalve, (*Lat. a Deo*), 5798.
- biholden, *vb. 3 pl. pres.* behold, 9439.
- bihynde, bihinde, behynde, *prep. adv.* behind, 344, 5611, 2632.
- bileue, beleue, [byleue], *sb.* belief, 1429, 4315, 10321. *Cf.* beleue.
- birth, burth(e, *sb.* 691, 1170, 1980.
- bischop, *sb.* bishop, 2069; *by-schopes, poss.* 5887.
- biside, bysyde, *prep.* beside, 5365, 6785.
- biaily, *adv.* carefully, 7751. *Cf.* bysnes, bysy.
- bite, *vb.* 7731; biting, *pres. pple.* 5981; bytten, *pa. pple.* 5157.
- bitter, bittir, bytter, *a.* bitter, painful, 3884, 5928, 4713.
- bitterly, bytterly, *adv.* 5157, 5606.
- bitternes, [bytternes], *sb.* 5833, 9710.
- bitwene, be-twen(e, bytwhen, *prep.* between, 403, 2616, 2617, 2679.
- blak(e, *a. sb.* black, 8342, 8130.
- [blast], *sb.* blast, breath, 9673.
- [blawynge], *sb.* breathing (*Lat. flatus*), 9802. *Cf.* [blew].
- bled, *vb. 3 sing. pa.* 1355.
- blent, *vb. pa. pple.* deceived, 6424. (*OE. blencan.*)
- bles(se, *vb.* bless, 1531, 258; *blesses, 3 sing. pres.* 8178; *blesset, blesside, 3 sing. pa.* 1634, 1698; *blesset, blessed, blesside, blessyde, pa. pple.* 245, 2901, 233, 9725.
- blesset, blisset, [blessede], *a.* blest, 362, 9439, 9717.
- blessetly, *adv.* happily (*Lat. feliciter*), 7206.
- [blew, blwe], *vb. 3 sing. pa.* breathed, 9827, 9837. *Cf.* blawynge.
- blis, blys(se, *sb.* bliss, 70, 1424, 4247.
- [blisfull], *a.* blissful, 44.
- blisfullie, *adv.* blissfully, 76.
- blode, *sb.* blood, race, 606, 1039.
- blode-shedyng, *sb.* shedding of blood, 1183.
- blody, *a.* bloody, 1370.
- byynn, [blynn], *vb.* cease, 4672, 9824.
- blynde, blind, *a.* blind, 1257, 4307.
- [blyndet], *vb. pa. pple.* blinded, 10148.
- bodily, bodely, *a. adv.* 1136, 7257.
- body, *sb.* 225; *bodies, pl.* 2411.
- boke, book, *sb.* book, 724, 1969; *bokes, pl.* 1474.
- bold(e, *a.* bold, 248, 6568.
- bond(e, *sb.* bond, captivity, 4379, 3848; *bondes, pl.* 7847.
- bondag(h e, [bondayge], *sb.* bondage, 6370, 4668, 9943.
- bonde-men, *sb. pl.* bondmen, 4230.
- bone, *sb.* bone, 469; *bones, pl.* 3439.
- bone, *sb.* prayer, 8608.
- [bone], *sb.* warrant, 30. See note.
- [bonerly], *adv.* courteously, 10484.
- borde, *sb.* table, 7728.
- borghode, *sb.* suretyship, 6423.
- bor(o)gh, *sb.* pledge, 6401, 6383.
- borowet, *vb. 3 sing. pa.* gave security for, 6381. See note on 10646.
- bost, [boost], *sb.* threatening, pride, 506, 9795.
- bost, [boost], *vb.* brag, boast, 2519, 10124.
- bote, bute, *sb.* profit, remedy, 1723, 90, 2539.
- boteles, *a.* bootless, useless, 7932.
- [botene], *vb.* heal, cure, 6.
- botenyng, *sb.* healing, cure, 367.
- both(e, botht, [bope], *a. adv.* both, 2436, 2240, 2166, 10115.
- bounde, *sb. pl.* bounds, limits, 9439. See note.
- boun(e, bowun, bouone, [bowne], *a.* ready, at hand, 1460, 6651, 9601, 9378, 10485.
- bounte, *sb.* goodness, 2694.
- bout(e, bowte, *prep.* without, 105, 1882, 2608.
- bow(e, *vb.* bend, submit, 2610, 2266; *bowing, bozyng, pres. pple.* 5176, 6008; *bowet, 3 sing. pa.* 3335.
- [bowraghte], *sb.* 10646. See note.
- boystouse, *a.* rough, 692.
- braide, *sb.* jerk, pull, trick, 8260, 7975.
- bras, *sb.* bronze, 502.
- braunche, *sb.* branch, 382.
- brayn(e, *sb.* brain, 5987, 5982.
- brede, *sb.* bread, 2359. *Cf.* barlybrede.
- brede, *sb.* breadth, 8995.
- brede, *vb. 3 sing. pres.* breeds, 5591.
- breke, *vb.* break, 6378; breken, 1

- pl. pres.* 4590; *breke*, 3 *sing. pa.* 6396; *broken(e)*, *pa. pple.* 7283.
- breking*, *sb.* breaking, 3141.
- breme*, *a.* stern, rough, 5406.
- brenn(e)*, *vb.* burn, 3150, 3601; *brennyng(e)*, *pres. pple.* 8391, 9536; *brent*, *brend(e)*, 3 *sing. pa.* 3355, 3359, 8392.
- [brennandly]*, *adv.* ardently, 10566.
- brest*, *sb.* breast, 493.
- breth*, *sb.* breath, odour, 3747, 5832.
- bridde(s)*, *[bryddes]*, *sb. pl.* birds, 2307, 9755.
- bridul*, *sb.* bridle, 3639.
- [brondes]*, *sb. pl.* brands, 10670.
- brother*, *broper*, *sb.* 2499, 2506; *brother*, *poss. sing.* 2377; *brether*, *breper*, *[brethire]*, *pl.* 6415, 4839, 10807; *brether(es)*, *poss. pl.* 7674, 9468.
- bryng*, *vb.* bring, 100; *bringes*, 3 *sing. pres.* 7696; *broȝt*, *brought*, 3 *sing. pa.* 1392, 3240; *broȝt*, 3 *pl. pa.* 2708; *broȝt*, *pa. pple.* 76; *broȝt huppe*, raised, elevated, 3608.
- bryȝt*, *briȝt*, *bright*, *a. adv.* bright, 930, 8042, 1973.
- bryȝtnes*, *brightnesse*, *sb.* brightness, 951, 7887.
- buffetes*, *sb. pl.* buffets, 5889.
- burd*, *sb.* maiden, 8292.
- burionut*, *vb.* 3 *pl. pa.* sprouted, 1004.
- burthen*, *sb.* burden, 3071.
- buryet*, *vb.* 3 *pl. pa.* buried, 6801; *buriet*, *pa. pple.* 2074.
- but*, *hot*, *conj. prep.* but, unless, except, without, 1640, 1315, 112, 7828.
- buxum*, *a.* obedient, 342. *Cf.* *vn-buxum*.
- buxumnesse*, *sb.* obedience, 1463.
- by-cause*, *conj.* because, 4217.
- [byde]*, *vb.* wait for, wait, 10651; *bide*, *imp. pl.* 9500; *bode*, 3 *pl. pa.* 3919. *Cf.* *bidyng*, *abide*.
- bye*, *vb.* buy, redeem, 3661, 4480; *bying*, *pres. pple.* 5339; *boght*, *boȝt*, 3 *sing. pa.* 74, 3884; *boght*, *pa. pple.* 88. *Cf.* *[vnboȝt]*.
- bygyn(n)yng*, *byghinnynge*, *byg-gynnyng*, *bigynnyng*, *begynnyng*, *beghynnyng*, *[by-gynnyng]*, *sb.* beginning, 3897, 1288, 2666, 5221, 3681, 3602, 2320, 17.
- byhouses*, *behouses*, *bihouses*, *vb.* 3 *sing. pres.* behoves, 5327, 8335, 132.
- [byldes]*, *vb.* 3 *sing. pres.* builds, 9736; *bult*, 3 *sing. pa.* 2479; *bilt*, *pa. pple.* 8383.
- bynde*, *vb.* bind, oblige, 5911; *bonde(n)*, *bounden*, *pa. pple.* 4468, 2263, 333. *Cf.* *vnbynd(e)*.
- by-ny[t]h[e]*, *adv.* beneath, 5214.
- bysenes*, *sb.* mischievous activity (*Lat. curiositas*), 4553. *Cf.* *bisily*.
- bysy*, *a.* fully occupied, 691.
- bytake*, *vb.* commit, commend, 5879.
- by-thoȝt*, *by-thoght*, *bithoght*, *vb. refl.* 3 *sing. pa.* recollected, considered, 3146, 6761, 6477. *Cf.* *thenk(e)*, *ymbethoght*.
- bytocunny[n]g*, *sb.* signification, 4115. *Cf.* *be-token*.
- by-trayde*, *vb. pa. pple.* betrayed, 7045.

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c, letter of the alphabet, 3656.

cacche, *vb.* catch, obtain, 3643, 6351; *caȝt*, *caght*, 3 *sing. pa.* 2478, 6527; *caȝt*, *caght*, *pa. pple.* 4088, 6364.

calenget, see *chalanges*.

call(e), *vb.* call, 1238, 95; *callen*, *calun*, 3 *pl. pres.* 1514, 2142; *calde*, *callet*, *[called]*, 2721, 3198, 9718; *calden*, 3 *pl. pa.* 3957; *cald(e)*, *cal(le)t*, *callid(e)*, *pa. pple.* 111, 126, 121, 151, 1213, 171.

Candelmasday, *sb.* Candlemas Day, 7876. *Cf.* *Condulmas(se)*.

canticuler(e), *sb.* canticle, song, 3876, 2714.

carayns, *sb. pl.* corpses, 5804.

care, *vb.* take heed, 2807.

care, *sb.* trouble, 98.

careful, *[carefult]*, *a.* mournful, sorrowful, 7845, 7571, 10579.

carolyng, *sb.* dancing, 5937.

cart, *sb.* 8242.

caryage, *sb.* carrying, 3861.

cas, *caas*, *[case]*, *sb.* case, situation, event, 341, 303, 44.

cast, *kest*, *vb.* cast, plan, calculate, 2543, 6788; *[castep]*, 3 *sing. pres.* 7695; *kest(e)*, 3 *sing. pa.* 3411, 7021; *casten*, *kest(en)*, 3 *pl. pa.* 3249, 6784, 6771; *cast*, *pa. pple.* 5900.

cast, *kast*, *kest*, *sb.* plan, calculation, 5249, 8233, 3251, 4539.

- castil, castel, *sb.* castle, 8212, 8313;
castiles, *pl.* 8189.
- casuelie, casuely, *adv.* by chance,
1749, 6865.
- caue, *sb.* cave, 8245.
- cause, *sb.* reason, 1413; causes,
causis, *pl.* 1417, 5949.
- cayse[r], *sb.* emperor, 1263.
- ce, see se(e).
- cedre, *sb.* cedar, 2922.
- cees, sease, *rb.* stop, pass away, 381,
8634; cesse, 1 *sing. pres.* 8484;
cesset, 3 *sing. pa.* 8413; cecede,
3 *pl. pa.* 1727.
- Cenophegy, Scenophegy, *sb.* Feast
of the Tabernacles, 4813, 4951.
- cercle, serole, *sb.* circle, 963, 614.
- certaynelly, [certaynly], *adv.* with
certainty, 6992, 4243.
- certeinte, *sb.* certainty, 135.
- certeyn(e, certayn, serten, sertayn,
[certayne], *a.* certain, fixed, 532,
2193, 1482, 3035, 4732, 10178.
- certify, certifle, *vb.* 1128, 8761.
- [chadowe], *sb.* overshadowing, 9779.
- [chadowe], *vb.* overshadow, 9782.
- chaf, *sb.* chaff, 8566.
- chalance, *sb.* reproach, accusation,
5964.
- chalanges, *vb.* 3 *sing. pres.* requires,
accuses, 6321, 6949; c(h)alengēt,
3 *sing. pa.* 1655, 6317.
- champo(u)n, *sb.* champion, 1215,
1233.
- chapel, *sb.* 3026.
- chapiter, ohapitre, chapetre, *sb.*
chapter, 1836, 2503, 4651.
- char, *sb.* chariot, 8059.
- charge, *sb.* expense, 3703.
- charite, *sb.* charity, 3031.
- chartre, *sb.* document (*Lat.* chiro-
graphum), 6378.
- [chast], *a.* chaste, 9631.
- chastiset, ohaysteset, *vb. pa. pple.*
punished, 3462, 7394.
- chastisyng, *sb.* punishing, 8807.
- chastite, *sb.* chastity, 2920.
- chaunce, *sb.* chance, 4195.
- [chaunge, chonge], *rb.* change,
10324, 10620; chaunget, 3 *sing.*
pa. 2865; chaunget, chaungide,
pa. pple. 3509, 2761.
- chef(e, *a.* chief, capital, 327, 2136.
- cher(e, *sb.* cheer, 5136, 359.
- chewe, see showe.
- chiding, *sb.* quarrelling in angry
words, 6951.
- child(e, chylid(e, ohilt, schylde, *sb.*
child, 243, 225, 2171, 6461, 6836,
6870; childes, *poss. sing.* 2056;
childer, *pl.* 1312.
- childhade, childhode, *sb.* childhood,
111, 1356.
- chippes, see shippes.
- chirch(e, kirk, *sb.* church, 635,
2070, 3974; chirche, *poss. sing.*
3917; churches, *pl.* 8525.
- chose, *vb.* choose, 8215; ches(e,
sches, 3 *sing. pa.* 5347, 2654,
7006; chesen, schosen, 3 *pl. pa.*
1733, 8217; chosen, *pa. pple.*
5354.
- chymbe, *sb.* cymbal, 4267.
- chynynge, see schynes.
- circumciset, *vb. pa. pple.* circum-
cised, 1310.
- circumcisioun, *sb.* circumcision,
1174.
- Cirroundederunt, *sb.* Introit for
Septuagesima Sunday (Psalm xviii.
4), 4346.
- cite(e, *sb.* city, 211, 2840; cite(e)s,
pl. 5402, 8140.
- clamoure, *sb.* clamour, 8386.
- clannes(se, clennes, *sb.* purity,
5088, 7243, 2877. Cf. vnolannes.
[clanses], *vb.* 3 *sing. pres.* purifies,
10328; clanside, 3 *sing. pa.* 1145;
clanset, clensut, *pa. pple.* 1496,
2190.
- clariflet, *vb. pa. pple.* purified, 2116.
- clause, *sb.* 4992, 6281.
- clay, *sb.* 857.
- clayme, see klayme.
- clene, [cleyne], *a.* clean, pure, 458,
10652; clene lenton, 4151;
clanner, *comp.* 2696.
- clene, klene, *adv.* entirely, neatly,
clearly, 473, 1275, 2823.
- clepide, *vb. pa. pple.* called, named,
731.
- clerchippe, *sb.* clearness, 8283.
- clere, klere, *a. adv.* clear, pure,
bright, 1410, 9168, 1234.
- cl(er)eily, clerele, *adv.* clearly, dis-
tinctly, 3093, 1283, 6388.
- clergy, *sb.* learning, 3376.
- clerk, *sb.* scholar, learned man,
1263; clerqus, clerkes, clerkis,
klerkes, [clerkus], *pl.* 116, 4547,
697, 2269, 31.
- clothe, *vb.* clothe, 5908; cladden, 3
pl. pa. 5968; cladde, *pa. pple.* 8343.
- clethyng, *sb.* clothing, 5908.
- cleue, *rb.* stick fast, remain, 1635.
- cleueden, *vb.* 3 *pl. pa.* split, 915.

- clos(e, *a.* closed, 777, 7268.
 closet, *vb. pa. pple.* closed, finished, ended, 747, 3670, 3751.
 clothe, *sb.* garment, 6728; *clothis*, clothes, *pl.* 6670, 8994.
 cloude, *sb.* cloud, 930; [*clowdes*], *poss. sing.* 9763; *clowdes*, *sb. pl.* 150.
 clyght, olight, *vb. pa. pple.* clutched, held tightly, 617; 8659 (see note).
 cold, *sb.* 5066.
 colde, [*coolde*], *a.* cold, 4736, 10408.
 collusioun, *sb.* collusion, trickery, 9016.
 [colour], *sb.* 9639.
 colr(i)e, *sb.* bile, 4507, 5003.
 com(e, *sb.* coming, 907, 1036.
 com(e, cum, *vb.* come. 280, 260, 2522; *comus*, comes, 3 *sing. pres.* 239, 3126; *come(n)*, 1 *pl. pres.* 4472, 3746; *com*, 3 *sing. pres. subj.* 1478; *comus*, *imp. pl.* 4045; *comming*, *comyng*, *pres. pple.* 4349, 410; *come*, 2 *sing. pa.* 242; *come*, *coom(e)*, 3 *sing. pa.* 98, 2354, 6405; *come(n)*, *coom*, 3 *pl. pa.* 1770, 164, 2129; *com(m)en*, *pa. pple.* 337, 4659.
 combride, cumbert, *vb. pa. pple.* overthrew, destroyed, 5292, 7370.
 comfort, cumfort, comford, *sb.* consolation, 6628, 5313, 6614.
 comfort, comforde, *vb.* comfort, strengthen, 4083, 7571; *comfortes*, 3 *sing. pres.* 6419; *comfortide*, 3 *sing. pa.* 303; *comfortet*, *comfortid*, *pa. pple.* 4350, 4069.
 commaundement, *sb.* commandment, 6396; *comaundementes*, *commandements*, *comoundementz*, *pl.* 3984, 4573, 4513.
 [comfortoure], *sb.* comforter, 10751.
 commlyng, *sb.* new-comer, 3268.
 com(m)une, *a.* usual, common, 330, 2818, 6169; [*in comune*], by joint possession, 10159.
 communely, *adv.* commonly, 6265.
 comounde, *vb.* command, 6585; *comaundet*, *commavndet*, *comondet*, 3 *sing. pa.* 325, 3599, 6749.
 company, compaignie, [*cumpany*], *sb.* company, group, 500, 8049, 10582.
 compassio(u)n, compasion, *sb.* compassion, 5620, 5628, 5638.
 complexion, *sb.* complexion, temperament, 4754; *complexiones*, *pl.* 4506.
 compounde, *vb.* 3 *sing. pa.* composed, 2453.
 comptyng, *sb.* reckoning, 4606. *Cf. of-cowntyng.*
 comyng, *sb.* coming, 89.
 con, *vb.* 1 *sing. pres.* know, know how to, be able to, can, 1300; can, 3 *sing. pres.* 1268; *conen*, 3 *pl. pres.* 4387; *couth*, *cowthe*, *cuth*, 3 *sing. pa.* 174, 6615, 3646; *couth*, 3 *pl. pa.* 380. *Cf. conyng*, *couth*, *cunnyngnesse*. (*OE. cunnan*.)
 con, *vb.* 3 *sing.* began to, did, 224; *conun*, 1 *pl.* 4107; *con(en)*, *connen*, 3 *pl.* 520, 1760, 1700; *couth*, 3 *sing.* 1531, 4210; *couthen*, 3 *pl.* 1920. (*Variant of gan*.)
 concele, *vb.* conceal, 256.
 conceyue, *rb.* conceive, 729; *conceyue*, 1 *pl. pres.* 2484; *conceyuet*, 3 *sing. pa.* 6890; *conceyuet*, *conseyuet*, [*conceyued*], *pa. pple.* 236, 6842, 39.
 conclude, *rb.* end, confute, 8833; *concludet*, 3 *sing. pa.* 5313.
 conclusioun, *sb.* ending, resolution, 5326.
 candel, candel, *condul*, *sb.* candle, 2986, 2993, 3150; *condel(e)s*, *pl.* 2974, 2867.
 Condulmas(se, *Condelmasse*, *sb.* Candlemas, 2151, 2142, 2819. *Cf. Candelmasday.*
 conferme, *vb.* verify, 1092; *confirmene*, 3 *pl. pres.* 4578; *confermet*, *pa. pple.* 4535.
 confermyng(e, *sb.* verifying, encouragement, 1345, 4365.
 confesset, *vb.* 3 *sing. pa.* confessed, 3485.
 [confessor], *sb.* confessor, 10045.
 confirmacioun, *sb.* verification, encouragement, 4930, 4374.
 Confiteor, *sb.* prayer at the beginning of Mass, 3092.
 coniettinge, *vb. pres. pple.* plotting, 3341.
 coniure, *rb.* 1 *sing. pres.* conjure, adjure, 7986; *coniuret*, 3 *pl. pa.* 7882.
 coniuryng, *sb.* conjuring, 1607.
 conquere, *vb.* conquer, gain, acquire, 164; *conqueret*, *conqueride*, 3 *pl. pa.* 527, 2446.
 conqueroure, *sb.* conqueror, 597.
 consailour, [*counseloure*], *sb.* coun-

- sellor (*Lat. paracletus*), 9323, 10699.
 [counsalyng], *sb.* counselling, 10022.
 conscience, *sb.* mind, 8620.
 counsel, conseile, counsell, [counsaye, counsayl], *sb.* deliberation, plan, advice, 6752, 6848, 3480, 10254, 10312.
 consideracioun, consyderacioun, *sb.* regard, meditation, 6097, 4159.
 conspire, *rb.* contrive, 5424.
 conspiracy, *sb.* 507.
 constitucioun, *sb.* ordinance, 3684.
 contemplacioun, *sb.* contemplation, 7678.
 contenes, *vb.* 3 *sing. pres.* contains, 4609.
 contennaunce, *sb.* countenance, facial expression, 5136.
 continence, *sb.* continence, 2920; widoes continence, continent widows, 8331.
 continueden, *rb.* 3 *pl. pa.* continued, 1745; *continuet, pa. pple.* 194.
 continuel, *a.* continual, 9160.
 continually, continuelie, contynwely, contynuely, *adv.* regularly, continuously, 181, 1735, 4123, 4224.
 contrarius, contrariouse, *a.* opposed in tendency, 6212, 6284.
 contrary, *sb.* 5738.
 contricion, [contricioun], *sb.* contrition, 4280, 10044.
 contrite, *a.* 4299.
 conuersacioun, *sb.* behaviour, 9144.
 [conuerted], *rb.* 3 *sing. pa.* converted, 10170; *conuertet, pa. pple.* 3521.
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fairnes, **fayrnes**, [**fayrenes**], *sb.* fairness, 9199, 830, 10374.
faith(e), **fait**, *sb.* faith, 1255, 4303, 2634. Cf. **fay(e)**.
fall(e), *vb.* fall, befall, 13², 678; **falles**, 3 *sing. pres.* 4800; **fallen**, 3 *pl. pres.* 4095; **falle**, 3 *sing. subj.* 1071; **fallyng**, *pres. pple.* 785; **fel(le)**, 3 *sing. pa.* 565, 683; **fel(len)**, 3 *pl. pa.* 557, 798; **fallen**, *pa. pple.* 4854; **falle** . . . to, attach oneself to, 1255.
fallinge, *sb.* falling, 4376.
fals(e), *a.* false, 2468, 5487.
falsehede, *sb.* deception, 7436.
[falsenes], *sb.* falsehood, deceit, 10028.
falsly, *adv.* wrongly, 5704.
fantasy, *sb.* phantom, hallucination, 3286, 8769.
fare, *sb.* action, 3132.
fares, *vb.* 3 *sing. pres.* **fares**, turns out, is, 5170; [**fare**], 1 *pl. pres.* 10664; **fares**, 3 *pl. pres.* 2060, 2996. Cf. **ferd**.
fas, **face**, *sb.* face, 620, 663.
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faste, *a.* swift, 6727.
faste, **faszt**, *vb.* fast, 4114, 4663; **fast(en)**, **fastun**, 1 *pl. pres.* 4133, 4440, 4152; **fastun**, 3 *pl. pres.* 4160; **fast**, 3 *sing. pa.* 2562; **fast(ide)**, **fastediden**, 3 *pl. pa.* 4969, 4809, 4950.
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fatte, *a.* fat, 8470.
fay(e), *sb.* faith, 138, 2922. Cf. **faith(e)**.
fayn(e), *a.* fain, glad, 2356, 2579.
fayn, *vb.* rejoice, 8067.
faynt, *a.* faint, 2978.
fayntship, *sb.* faintness, 128.
fayntys, **fayntis**, [**fayntise**], *sb.* weakness, deceit, 4698, 5260, 10228.
faynyng, *sb.* feigning, 5097.
[faysoun], *sb.* strength, 10332. (OFr. *foison*.)
fe, *sb.* inherited right, 2490. (OFr. *fé*, *fié*.)
feblenes(se), *sb.* feebleness, 829, 123.
fechet, see **fiohet**.
fed, *vb.* 3 *sing. pa.* **fed**, ate, 1532; 3 *pl. pa.* 4962.
fee, *sb.* money, 1689. (OE. *fēoh*.)

feele, *a.* fierce, 7832.

fegher, *sb.* fighter, 9057. *Cf.* bifeore-fegher.

feght, *fight*, *vb.* fight, 8064, 1728; feyten, [feghtene], 1 *pl. pres.* 2091, 10387; feyting, [feghtyng], *pres. pple.* 1243, 10344; fughten, 3 *pl. pa.* 6895.

feghting, *sb.* fighting, 6951.

[felawes], *sb. pl.* companions, 10087.

feld(e, *sb.* field, 1027, 6187; feldes, *pl.* 8400.

fele, *rb.* feel, 888; felen, 1 *pl. pres.* 8615; felide, 3 *sing. pa.* 1454;

felet, *feld, pa. pple.* 7660, 8771.

fele, *a.* many, 372.

felony, *sb.* crime, 6910.

felyng, *sb.* feeling, 473.

feminyne, *a.* female, 2236.

fende, *sb.* fiend, devil, 8426; fyndes, [fendes], *pl.* 8654, 10332.

fer, *adv.* far, 150; firre, *fure, comp.* farther, 1540, 4185.

ferd, *rb.* 3 *sing. pa.* fared, behaved, 939; ferdien, 3 *pl. pa.* behaved, 6802. *Cf.* fares.

ferd(e, *fert, sb.* fear, 6814, 3351, 892.

ferdful, *a.* fearful, 7814.

ferdship, ferdchipe, *sb.* terror, 3264, 7823.

fer(e, *feere, vb.* frighten, make afraid, 1651, 6795, 8487; feres, 3 *sing. pres.* 8510; feride, 3 *sing. pa.* 5768; fer(e)d, *pa. pple.* 5714, 6846.

[fere], *a.* fierce, 10530. (*O.Fr.* fer.)

fere, *sb.*, in fere, together, 143; feres, *pl.* companions, 5547.

feruent, *a.* fervent, 1888.

feruently, *adv.* fervently, 6323.

fest, *sb.* feast, 1178; festes, *festis, pl.* 1186, 4935.

fette, *rb.* fetch, 6357.

feuer, *sb.* fever, 3529.

fichet, fochit, fechet, feghet, *vb. pa. pple.* fastened, 1893, 5871, 5868, 3934. (*O.Fr.* fichier.)

fife, fyue, *a.* five, 186, 725.

fiht(e, *a.* fifth, 125, 89.

fihtene, *a.* fifteen, 653; fifteenth, 1573.

fifty, fyfty, fyfte, *a.* fifty, 122, 4206, 4204; fiftieth, 4913, 4173.

figuratif, *a.* figurative, 2631.

figure, *sb.*, in figure, in emblematical representation, 735.

filth, fulthe, [filthe, fult], *sb.* filth, impurity, 830, 7580, 10163, 10147.

firmament, *sb.* 582.

frist, fyrste, furst(he, *a. adv.* first, 78, 2365, 3653, 2641. *Cf.* furst-born.

fisch-pole, *sb.* fishpond, 5365.

fi[s]ik, *sb.* medicine, 6267, 6572.

fiishers, *sb. pl.* fishers, 7671. *Cf.*

fysche.

[flaume], *sb.* flame, 9826. *Cf.* en-flaume.

[flaumynge, flawmynge], *vb. pres. pple.* 10087, 10537.

fie, *vb.* flee, 892; [flees], 3 *sing. pres.* 9811; fleen, 3 *pl. pres.* 8523; [fleyng], *pres. pple.* 10338;

flagh, 3 *sing. pa.* 926; flownen, floghen, [flogh], 3 *pl. pa.* 5555, 9084, 9648.

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flem, *sb.* river, 1549.

fleme, flum, *sb.* phlegm, 5004, 4508.

fles(ch, *sb.* flesh, 4127, 1326.

flesch(e)ly, fleschlie, fleshely, flesshole, flesly, *a.* fleshly, carnal, 828, 1896, 2090, 2913, 8433, 4758.

fli(3)e, flye, *vb.* fly, 3994, 3979, 7385;

fliynge, *pres. pple.* 8461.

fite, *vb.* strive, 9095.

fihte, flytte, *vb.* move, drive out, go, 3886; flytting, *pres. pple.* 3862;

fitt, 3 *sing. pa.* 4983. *Cf.* flut-tyng.

flode, *sb.* flood, water, 82, 6865.

florischt, *rb.* 3 *sing. pa.* blossomed, 740; florischilden, 3 *pl. pa.* 985.

flour(e, *sb.* flower, 6747, 2522;

flouris, *pl.* 5922.

flowet, *rb. pa. pple.* flowed, 8188.

fluttyng, *sb.* moving, removal, 9443.

Cf. fitt.

fode, *sb.* child, 1360. (*OE.* fōda.)

fole, *sb.* bird, 8469; [foles], *pl.* 10547.

fole, *sb.* fool, 5907.

folily, *adv.* foolishly, 3292.

folk, foolk, *sb.* folk, people, 365, 3862.

folowe, *rb.* follow, 4443; folowes, 3 *sing. pres.* 8549; folowed, [folweden], 3 *pl. pa.* 8552, 10168.

folowet, fulghet, [folwed], *vb. pa. pple.* baptized, 2310, 5333, 9666.

Cf. fulghing.

foly, *sb.* evil, 6225; folyes, *pl.* sins, 7336.

fonde, *rb.* try, tempt, 928, 4027;

fondes, 3 *sing. pres.* 5787; fonde, 1 *pl. pres.* 4635; fondet, fonde-

- de[n], 3 *pl. pa.* 5666, 5952;
fondet, *pa. pple.* 4094.
fondyng, *sb.* temptation, 4092.
fong, *vb.* take 576.
[fonne], *sb.* fool, 32.
fo(o, fone, *sb.* foe, 1147, 1688, 5295.
foor-as-muche, *conj.* forasmuch, 3857.
for, *e, prep. conj.* for, because, notwithstanding, 226, 105, 1439, 6113, 3600.
forbede, *vb.* 3 *sing. pa.* forbade, 5489; forbeden, *pa. pple.* 9457.
forby(e, forbie, *vb.* redeem, 1375, 390, 1358; forbozt, forboght, 3 *sing. pa.* 3729, 4477; foreboght, *pa. pple.* 2308.
forbyng, *sb.* redemption, 3911.
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forfaderes, *sb. pl.* forefathers, 7886.
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[forgyf], *vb.* forgive, remit, 10611;
forgifs, 3 *sing. pres.* 9583; forgaf, forzaf, 3 *sing. pa.* 6054, 7401; forziuen, [forgyfene, forgefene, forgeuene], *pa. pple.* 4178, 10760, 9938, 9950.
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forlorn(e, forlore, *a.* lost, depraved, 7410, 5876, 743.
forme, *a. sb.* first, former, 4765, 5306.
forme-fader, forme-fadir, *sb.* first father, Adam, 1241, 3725.
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forsaken, 3 *pl. pres.* 7543; forsok(e, 3 *sing. pa.* 2343, 9292, 631;
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forsaken, *pa. pple.* 2338.
[forsakyng], *sb.* forsaking, 10592.
forshowyng, *sb.* prefiguring, 2407.
forsoth(e, fo[r]sotht, *adv.* forsooth, in truth, 877, 9075, 2181.
forth(e, *adv.* forth, 1319, 1677.
forthe-shoyng, *sb.* exposition, 3624.
[*Cf.* of-scho-wyng].
[forthires], *vb.* 3 *sing. pres.* furthers, 10409.
forth-shewyng, [forthe-schawyng], *vb. pres. pple.* exhibiting, appearing, 666, 10085.
forto, *prep.* to, 155.
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foule, *a.* wicked, ugly, shameful, 3360; fouler, *comp.* 882; foulst, *superl.* 5424.
foul(e, *adv.* badly, 3290, 1716.
foulut, *vb. pa. pple.* defiled, 2188.
[*Cf.* f(u)ylet].
[founde], *vb.* 1 *sing. pres.* found, base, 20; foundet, *pa. pple.* 4694.
foundore, *sb.* founder, 2480.
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fourme, *sb.* form, 2236.
fourmet, *vb. pa. pple.* formed, 2214.
fourmyng(e, *sb.* forming, 2209, 9207.
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fourtene(e, *a.* fourteen, 109, 6598.
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fraistet, *vb.* 3 *sing. pa.* attempted, made trial, 6258. (O.N. freista).
frayneden, *vb.* 3 *pl. pa.* asked, 8734.
fre, *a.* free, lavish, 241.
freke, *sb.* man, 7964.
frelie, frely, *a.* free, excellent, 1360, 6747.
frely, *adv.* freely, 4528.
frend(e, *sb.* friend, 3565, 5158;
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frere, *a.* friar, 358.
[freyle], *a.* frail, 10320.
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[*Cf.* Gode Friday].
fro, *prep. adv.* from, away, 70, 2256.
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[frowarde], *a.* perverse, unfavourable, 10315.
fruyt(e, frut, *sb.* fruit, profit, offspring, 985, 235, 9317; fruytes, [frutes], *pl.* 4787, 10183.
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ful, *vb.* fill, complete, perform, 4006;
[filles], 3 *sing. pres.* 9770; fullide, fullet, 3 *sing. pa.* 1144, 3360;
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 [fulfyllinge], *a. filling (Lat. replens),*
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 fulfylling, fulltefufftyng, *sb.* fulfil-
 ling, completing, 2295, 4152.
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 fuylet, flet, *vb.* *pa. pple.* defiled,
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 fuyre, [fire, fyre], *sb.* fire, 2990,
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 fu[yr]les, *a.* fireless, unlighted, 2993.
 fynd(e), finde, *vb.* find, procure,
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 3 *sing. pa.* 6876, 2744, 2375;
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 fysshinge, *vb. pres. pple.* fishing,
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galle, *sb.* gall, 7978.
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 gate, *sb.* journey, way, 2125, 5703.
 gay, *a.* showy, fine, 184, 667.
 gayn, *sb.* profit, 208.
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 gendre, *sb. sex*, 2235.
 gendryng, *sb.* engendering, 718. *Cf.*
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 generacio(u)n, *sb.* generation, 4490,
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 general, *a.* 1490.
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 get(e), *vb.* get, beget, obtain, go, 400,
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 girdil, girdel, *sb.* girdle, 7282, 7289.
 glad, *a.* 3700.
 glade, *vb.* rejoice, make glad, 1111,
 1839; gladyng, *pres. pple.* 5862;
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 glided, 9107.
 gloriflet, *a.* glorified, 7330.
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 glosinge, *vb. pres. pple.* glossing,
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- godely, *a.* goodly, gracious, 3819.
 godely, *adv.* excellently, 4388.
 god(e)nes, gode-nesse, *sb.* goodness, 2385, 220, 5107.
 godesse, *sb.* goddess, 2845.
 godhede, godd(e)hede, godhid, *sb.* godhead, 587, 1211, 6355, 9244.
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 gost, *sb.* spirit, life, [breath], 253, 1261, 10772; [gostes], *pl.* 10773; Holy Gost, 229.
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 gostly, *a.* spiritual, 879.
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 gracious(e)ly, *adv.* graciously, by divine grace, 2800, 4190.
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 gref, *sb.* harm, 1627.
 greneschyp, *sb.* greenness, 979.
 gret, *sb.* meeting, perception, 4828. See note.
 grete, *vb.* greet, salute, 6065; gret-ying, *pres. pple.* 1301; gret, [grett], 212, 9777; gretten, 3 *pl. pa.* 5973.
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 gulte, gylt, *rb.* 3 *ing. pa.* sinned, 2156, 7156.
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 gurd, *rb.* smite, 3574; gyrd, *pa. pple.* 5813.
 gu(y)lden, *a.* golden, 8521, 1981. *Cf.* golden.
 gye, *rb.* rule, 388.
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 zif, [gyf], *conj.* if, 131, 10060; nyf, if not, 1676.
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zole-day, *sb.* Christmas Day, 561.
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obuf, see aboue.

occupiet, *rb.* 3 *sing. pa.* held, 2495;

pa. pple. employed, 3651.

ocupacion, *sb.* occupation, business, 3028.

of, *o, prep.* of, from, 71, 4668.

of-cowntyng, *sb.* reckoning, 4109.

Cf. acountyng.

offens(e), offensse, offence, *sb.* crime, offense, 1449, 3351, 2204, 3167.

offer, offr, offre, *vb.* offer, make an

offering, 3123, 6083, 2094; offres,

3 *sing. pres.* 6101; offret, of-

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office, offys, *sb.* duty, office, introit,

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officer, *sb.* 5142; officeres, *pl.* 5170.

offrande, *sb.* offering, 6103.

offrer, *sb.* offerer, 6107.

offring-taker, *sb.* receiver of the

offering, 6112.

offryng, off(e)ringe, *sb.* 2067, 2303,

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of-scho-wyng, *sb.* appearance, pre-

tence, 5131. *Cf.* shoyng.

ofspryng, ospring, *sb.* offspring, 371,

6384.

oft, [ofte], *adv.* often, 7530, 9982

oght, hoght, *sb.* [adv.] aught, any-

thing, 1895, 8444, 10534.

oghwher, *adv.* anywhere, 1883.

oghynge, [o3ayne], see aght, agayn.

oil(e), oyle, *sb.* oil, 954, 571, 5608.

old(e), *a.* old, 419, 812; a nolde,

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omely, omelie, *sb.* homily, 4569, 5243.

omnipotent, *a.* 1103.

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on, *prep.* 73.

on(e), [oone], *a.* one, 1568, 425, 10812.

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on(e)ly, *adv.* only, unique, 976, 760, 6182.

ones, enes, *adv.* once, 1741, 4975.

oney, *sb.* honey, 4144.

onon(e, see ano(o)n.

onouret, see honoure.

onsware, vnsware, onsuare, vn-

suar(e, *sb.* answer, 5954, 5148,

9079, 3441, 610.

onsware, *vb.* answer, 5916; on-

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sualet, onsuaride, 3 *sing. pa.* 543,

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den, 3 *pl. pa.* 9071.

oo, *adv.* ever, 288.

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openet, opunnet, *rb.* 3 *sing. pa.*

opened, 2790, 9510; openet, 3 *pl.*

pa. 6018; oponet, opunnet,

openyd, *pa. pple.* 750, 9513, 4053.

opinio(u)n, *sb.* opinion, 3427, 1970.

opon, opoun, *prep.* upon, 154, 4394.

opone, opun, open, *a.* open, public,

404, 1088, 7378.

oponly(e, opunly(e, openly, *adv.*

openly, clearly, in public, 562,

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opunnyng, *sb.* opening, 9505.

or, *conj.* 994.

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orchard, *sb.* 6929; orchardes, *pl.*

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order, ordir, [ordre], *sb.* order, class,

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ordeyn, ordayne, ordine, *vb.* ordain,

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ordaynes, 2 *sing. pres.* 9529; or-

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ordaynet, ordenyt, ordynet, or-

denit, [ordent], ordenes, *pa. pple.*

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10654, 4730.

ore-lepyng, *vb. pres. pple.* leaping

over, 9278; ore-lepe, 3 *sing. pa.*

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oresoun, horesoun, [orisoun], *sb.*

prayer, 8463, 8462, 10685.

oright, oryght, [ory3t], *adv.* aright,

1022, 1030, 10533.

original, *a.* original, primary, 1595.

o-ros, *rb.* 3 *sing. pa.* arose, 7233.

ost, [hoost], *sb.* host, 531, 10128.

ostage, *sb.*, in ostage, as a hostage,

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othe, *sb.* oath, 6709.

other, oper, *conj.* or, 4300; ouper

... oper, 5012.

- oper, *a. pron.* other, 167; the tother, 7878; other, oper, *pl.* 1111, 1268.
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ouer, *prep. adv.* over, 8188, 10163.
[ou3r-aff], *adv.* everywhere, 9952.
ouer-come, *vb.* overcome, 1616;
ouer-comyng, *pres. pple.* 1239;
ouercome, orecome, *3 sing. pa.* 4484, 8542; ouer-comen, *pa. pple.* 1624.
ouercomyng, *sb.* overcoming, 2090.
[ouer-flete], *vb.* overflow, 10180;
[ouer-fletes], *3 sing. pres.* 10253;
[ouer-flette], *pa. pple.* 10309.
[ouer-fletynge], *a. (as sb.)* overflowing things (*Lat.* fluida), 10475.
[ouer-reyche], *vb.* attain to, 9995.
ouer-sene, *vb. pa. pple.* looked over, examined, 7164.
ouerthwert, *prep.* across, 573.
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oure, heure, *a.* our, 206, 8429;
oures, *pron.* 1145.
oure, see (h)oure.
out-comlyng, *sb.* stranger, 1828.
out(e, owte, *adv.* out, 1854, 9054, 2588.
outhir, *conj. adv.* either, 994;
outhir . . . other, 4370; ouper . . . or, 9582; authir . . . or, 4875.
outhir, authir, *pron.* either, one of two, 3369, 3237.
out-nome, *vb. 3 sing. pa.* took out, 7911.
ovt-showinge, *sb.* indication (*Lat.* manifestacio), 9201. *Cf.* shoyngc.
outwith, *prep.* outside, 7278. *Cf.* with-out(en).
oway, see awaye.
owen, see awen.
ox, *sb.* 350; exen, *pl.* 1028.
oynement, see vnement.
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- pagyn, *sb.* page, 696.
palays, *sb.* palace, 6926.
pament, *sb.* pavement, 8746.
pappes, *sb. pl.* paps, 9434.
paramur, *sb.* love, 5197.
pare, *vb.* pare, peel, 3559.
parlesy, *sb.* palsy, 5364.
part, *sb.* 4754.
party, *sb.* part, 7073; parties, *pl.* 4498.
partyng, *sb.* departure, death, 3555.
pas, *sb.* pace, gait, 3067.
Pasch(es, *sb.* feast of the Passover, 5357, 4811; Paske, Easter, 8269; Pasche Daie, Pasche Day, Easter Day, Passover, 4572, 4819, 4601, 4902; Pasch(e Euen, Easter Even, 3785, 3853; Paske tyme, Easter time, 8303; Pasch weke, Easter week, 3902.
pas(se, pass, *vb.* pass, surpass, proceed, pass away, go by, 623, 140, 3649; passes, *3 sing. pres.* 150; passen, *3 pl. pres.* 7560; past, passet, *3 sing. pa.* 9087, 2013; passede, *3 pl. pa.* 3097; past, passet, passide, passes, [passed], *pa. pple.* 1854, 6707, 1957, 4206, 60.
passio(u)n, *sb.* Passion (of Christ), narrative of the Passion, 6134, 914, 1235, 5224.
passit, *prep. past.* 5033.
paste, *a.* dead, passed sway, 99.
patrearch, *sb.* patriarch, 2374; patriarke, *pl.* 7941.
pay, *vb.* pay, please, 328, 8818; payde, *pa. pple.* 6898.
pay(e, *sb.* pleasure, satisfaction, 4712, 7596.
payne, *sb.* pain, pain of hell, 5486, 7383; paynus, *pl.* 4884.
paynt, *vb.* paint, 6626.
payntour, *sb.* painter, 6625.
paynym, *sb.* pagan, 7358.
penaunce, penauns, *sb.* penance, suffering, 1498, 5821.
penible, *a.* painstaking, 9389.
Pentecost(e, *sb.* Pentecost, 4895, 4905.
peny, *sb.* penny, 328; peny(e)s, *pl.* 330, 7018.
penyblie, *adv.* painstakingly, 8410.
peple, pepul, popul, [pepif], *sb.* people, 86, 7641, 4162, 10616.
perce, *vb.* pierce, enter, 9490; percet, *3 pl. pa.* 6022; perset, percide, *pa. pple.* 5875, 1390.
perfeccioun, perfection, *sb.* perfection, 4163, 4472.
perfite, [perfyte], *sb.* perfect, complete, 3891, 9883. *Cf.* imperfite.
peril, *sb.* 3879.
perischet, *vb. pa. pple.* dead, 8214.
perre, *sb.* jewelry, 435.
[persayune], *vb. 1 pl. pres.* perceive, 10334; [persayued], *3 sing. pa.* 9654; perceyuet, *pa. pple.* aware, 6724.
persecucioun, *sb.* persecution, 4384.
perseueraunce, *sb.* perseverance, 4099.

perseueraunt, *a.* persevering, 4096.
[perseuerantly], *adv.* perseveringly, 10687.
persoun, *sb.* person, 1280; *persouns*, *persones*, *pl.* 1210, 9560.
[pert], *a.* open, 10043. *Cf.* *apert(e)*.
pes, pece, [pees, pese], *sb.* peace, 383, 8037, 10030, 10717.
pestilence, *sb.* 8199.
Phagephagya, *sb.* Epiphany, 1592 Latin.
philosopher, *sb.* philosopher, learned man, 8906; *philosophers*, *pl.* 153.
pight, *vb.* 3 *sing. pa.* placed, pitched, fixed, 8312; *piȝten*, 3 *pl. pa.* 4967; *pight*, *pyght*, *piȝt*, *pyȝt*, *pa. pple.* 2007, 4463, 4100, 443.
pigones, [p]ygones, *sb. pl.* young doves (*Lat.* pullos columbarum), 2573, 2302.
piller, *sb.* pillar, 657.
pistel, [piateľ], *sb.* letter, epistle, 7342, 10546. *Cf.* *epistle*.
pite, *sb.* piety, 5453.
pitously, *adv.* pitiously, 5662.
pitte, *sb.* pit, 6805.
plas, place, [plaas, plase], *sb.* place, dwelling, 180, 3025, 9711, 10448; *places*, *pl.* 5838.
planete, *sb.* planet, 8911; *planetes*, *pl.* 162.
plauntide, *vb.* 3 *sing. pa.* planted, 5518.
play, *sb.* play, games, 112, 166.
playn, *a.* full, complete, 4172.
playne, *a.* level, 8913.
ple(i)se, *vb.* please, give pleasure to, 1427, 2316; *plesing*, *pres. pple.* 9228; *pleset*, *plesede*, *pleside*, 3 *sing. pa.* 2397, 3274, 3505.
plente, *sb.* *a.* plenty, abundant, 8689, 7574.
[plesaunce], *sb.* pleasure, will, 10504.
pleyn, *vb.* make complaint, 3255.
playsaunt, *a.* pleasing, 4712.
plite, *sb.* plight, condition, 348.
plogh, *sb.* plough, 1041.
plogh-men, *sb. pl.* ploughmen, 1027.
pope, *sb.* 2861; *popes*, *pl.* 3907.
pore, *a.* poor, mean, 355; *pcrer*, *comp.* 8370.
porely, *adv.* in poverty, 2050.
powder, *sb.* dust, 7518.
pouert, *sb.* poverty, 2653.
pouste, pauste, *sb.* power, strength, 5090, 8019.
powere, [pouer], *sb.* power, 262, 10795.

poynnt, point, *sb.* point, subject, 789, 7329; *poyn(n)tes*, *poyntus*, *poyntez*, *pl.* 1465, 5495, 1144, 9538.
poysoun, *vb.* poison, 3483; *puysnet*, *pu. pple.* 3627.
praiere, *sb.* prayer, 361; *praiers*, *pl.* 1752.
praiset, *vb.* 3 *sing. pa.* praised, 1698; *pa. pple.* 8660.
pray, *sb.* prey, spoil, 2353, 7263; *prayes*, *pl.* 2351.
pray, *vb.* pray, 609; *pray*, 1 *sing. pres.* 806; *pra(y)es*, *praies*, [prays], 3 *sing. pres.* 4374, 4378, 4070, 10395; *pray(e)n*, 1 *pl. pres.* 4353, 4368; *praying e*, *pres. pple.* 3057, 4351; *praiet*, 3 *sing. pa.* 1369; *praiet*, *praieden*, 3 *pl. pa.* 1753, 2845.
preche, *vb.* preach, 3180; [preched], 3 *sing. pa.* 10169; *prechiden*, 3 *pl. pa.* 3295; [preched], *pa. pple.* 10213.
prechours, *sb. pl.* preachers, 7670; [prechoures], *pl.* 10559.
prechyng, preching, *sb.* preaching, 1251, 5359.
precieuse, *a.* precious, costly, 9598.
[predicacioun], *sb.* preaching, 10211.
prerogatif, prerogatyfe, [prerogatyf], *sb.* prerogative (*Lat.* propria), 2486, 2237, 10613; *prerogatiues*, *prerogatyues*, *pl.* 1064, 7501.
prese, *sb.* crowd, 8959.
presens, presence, *sb.* presence, 3295, 3979.
present, *vb.* 5467; *presentide*, *pa. pl.* 2947.
present, *a.*, hym present, in his presence, 5500.
present, *sb.* gift, 2046.
presentacioun, presentacio, *sb.* presentation (in the Temple), 2151, 2667.
presses, *vb.* 3 *sing. pres.* 9054; *pressinge*, *pres. pple.* 9046; *presset*, *pa. pple.* 9047.
pressour(e), ppressour, pressore, *sb.* press (*Lat.* torcular), 9047, 9046, 9050, 9058. *Cf.* *wyne-pressores*.
prest(e), *sb.* priest, 1215, 6096; *pres-tes*, *pl.* 517.
presthode, *sb.* priesthood, 2495.
presumpcioune, *sb.* presumption, 470.
presumptuose, *a.* presumptuous, 9127.
preue, *vb.* prove, make trail of, 1185;

- preues**, 3 *sing. pres.* 779; **preuen**, 3 *pl. pres.* 4256; **preuet**, 3 *sing. pa.* 768; **preuedyn**, 3 *pl. pa.* 6460; [**preuet**, **preued**], *pa. pple.* 10695, 10211.
- pride**, **pryde**, **pruyde**, **prouyde**, *sb.* pride, 356, 1150, 4750, 6269. *Cf.* **proude**.
- prince**, *sb.* 262.
- principal**, *a.* principal, main, 873, 5881.
- principaly**, **princepally**, *adv.* mainly, 5994, 4482.
- pris**, **prys**, **price**, [**prise**], *sb.* price, worth, 7931, 1383, 8048, 9960.
- prisoner**, *sb.* 4179; **prisoneres**, *pl.* 7834.
- prisonet**, *vb. pa. pple.* imprisoned, 5358.
- priso(u)n**, **presoun**, **prusoun**, *sb.* prison, 6759, 3514, 6750, 3834; **prisones**, *pl.* prisoners, 3580.
- prue**, *vb.* deprive, 6356.
- prue**, **pruiey**, [**prue(e)**], *a.* secret, hidden, 4551, 5067, 10022, 10034; **wit hom prue**, in their secret, 3477; *sb.* (*Lat. privatus*), 6582.
- pruely**, **prueli**, **pruialy**, **prueley**, **pryuely**, *adv.* privately, secretly, 3007, 6468, 6600, 6501, 6853.
- pruete**, *sb.* secret, private thought, 9268.
- proces(se, sb., bi proces**, **bi long processe**, in course of time, at length, 3097, 4002.
- processioun**, *sb.* procession, 2676.
- procuratoures**, *sb. pl.* procurators, 5149. *Cf.* **purueour**.
- profre**, *vb.* offer, tender, 1319; [**proferes**], 3 *sing. pres.* 10339; **proferde**, 3 *sing. pa.* 9545; **profreden**, 3 *pl. pa.* 4142.
- profit**, **prophet**, [**profet**], *sb.* profit, advantage, 707, 9403, 9853.
- profit**, **profet**, *vb.* profit, benefit, 1073, 8516; **prophetes**, 3 *sing. pres.* 8509.
- profitable**, [**prophetabuff**], *a.* profitable, 7257, 10536.
- profitable**, [**prophitably**], *adv.* profitably, 7207, 10597.
- progeny**, *sb.* generation (*Lat. progenies*), 267; lineage, parentage, 2423; descendants (*Lat. posteritas*), 6403.
- pronosticioun**, *sb.* foreshadowing, sign, 2406.
- pronouncyng**, *vb. pres. pple.* announcing, 5631; **pronouncide**, 3 *sing. pa.* 1109.
- prophecy**, *vb.* prophesy, 227; **propheciet**, 3 *sing. pa.* 577.
- prophecy**, **propheci**, **proficie**, **profecye**, *sb.* prophecy, 550, 1496, 3213, 4581.
- prophet**, see **profit**.
- prophet(e, sb. prophet, 749; **prophetes**, *pl.* 4288.**
- [**propore**], *a.* proper, owned as property, 10157.
- proprelie**, *adv.* properly, accurately, 116.
- [**propurtees**], *sb. pl.* properties, qualities (*Lat. proprietates*), 9685.
- prosperite**, *sb.* prosperity, 4383.
- protectioun**, *sb.* protection, 4365.
- proude**, *a.* proud, 271. *Cf.* **pride**.
- prouince**, *sb.* province, 321.
- prowes**, *sb.* prowess, valour, 2383.
- psalme**, [**salme**], *sb.* psalm, 9234, 9865. *Cf.* **Sauter(e)**.
- pul**, *sb.* pull, 5167.
- pull[e]**, *vb.* pull, 3131.
- pullut**, see note on 3131.
- pulment**, *sb.* pottage, 2500.
- punyach**, **punische**, *vb.* punish, 3516, 4595; **punischet**, **punyscht**, **pinischet**, [**punysahede**], 3460, 5806, 3450, 10060.
- purchase**, *vb.* purchase, 6547; **purchacet**, 3 *sing. pa.* 6541.
- puret**, *a.* purified, 7331.
- [**purgatory**], *sb.* 10059.
- [**purges**], *vb.* 3 *sing. pres.* purifies, 10385; **purget**, *pa. pple.* 10399.
- Purificacioun**, *sb.* Feast of the Purification, 2141.
- purpos(e, sb. purpose, intention, 4100, 1716.**
- purpur**, *a.* purple, 5967.
- purs**, *sb.* purse, 7024, 9101.
- purs-berer**, *sb.* treasurer (*Lat. Portabator . . . loculos*), 7009.
- pursueden**, *vb.* 3 *pl. pa.* pursued, harassed, 1622.
- puruayes**, *vb.* 2 *sing. pres.* prepares, 9528; **puruay**, *imp. sing.* 9527; **purueyt**, 3 *pl. pa. refl.* make preparations, 1765; **purueit**, *pa. pple.* 7979.
- purueour**, *sb.* steward (*Lat. procurator*), 7005. *Cf.* **procuratoures**.
- purify**, *vb.* purify, 7146; **purifyet**, **purifist**, *pa. pple.* 2146, 2155.
- put(te, vb., put**, drive, 6481, 2893; **puttes**, 2 *sing. pres.* 5163; **puttes**, **puttis**, 3 *sing. pres.* 4275, 2063; **putt(e, 3 sing. pa. 3540, 6398;**

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 rid of, reject, take away, 6481,
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 puttyng away, *sb. ejection*, 3723.
 pyne, *sb. pain*, suffering, punishment,
 850, 4330, 1500.
 pyne, *vb. 1 pl. pres.* afflict, 4721;
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 qvace, whace, *vb. destroy*, crush,
 annul, 2054, 5021, 3907.
 Quadragesme, *sb. Quadragesima*,
 Lent, 4397.
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 quat, qvat, what, wat, *a. pron.*
 what, 191, 805, 1635, 6627.
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conj. when, 74, 221, 209, 4195,
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 [quenn-so-euer], *conj. whensoever*,
 10605.
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 1788, 1683, 6594, 9480.
 qvere, where, *sb. choir*, 3067, 8899.
 qvere-fore, [querfore], wherfore,
conj. adv. why, therefore, 1503,
 10765, 1178, 6874.
 qvere-so, [qwere-so], *conj. wher-*
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 tiouns, *pl.* 8967.
 [qvethene], *adv. whence*, 9636.
 qveper, qwether, whether, *conj.*
pron. whether, which, 1789, 2782,
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and a. which, 123, 1491, 94, 9689.
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 qvo, who, qvom, whom, *pron. who*,
 whom, 6104, 7825, 220, 6122.
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qvo-so, [qwo-so, who-so], *pron.*
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 147, 652, 5486, 1663.
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 raise, *vb. raise*, produce, 1055;
 raisinge, *pres. pple.* 8500; raiset,
 3 *sing. pa.* 647; raysede(n, 3 *pl.*
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 carried off, snatched up, 8055, 8637.
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 [rayne], *sb. rain*, 9768.
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 [rebelnes], *sb. rebelliousness*, 10308.
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 6118.
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 [recouer, rekeuer], *vb. restore*,
 rescue, recover, 9805, 9864; ro-
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 rede, *sb. counsel*, plan, 1228, 3544.
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 redempcioun, *sb. redemption*, 4474.

- redily, *adv.* quickly, 314.
 redy, rede, *a.* ready, alert, obedient, 5744, 6812, 671.
 [refourmyng], *sb.* restoring, converting, 9656. *Cf.* fourmyng(e).
 [refresses], *vb.* 3 *sing. pres.* refreshes, 9767.
 [refresshynge], *sb.* refreshing, 9773.
 regne, *vb.* reign, 1863; regnes, regnys, 3 *sing. pres.* 4751, 4680; regnyng, *pres. pple.* 4562; regnet, 3 *sing. pa.* 3174.
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 rehers, reherce, [reherse], *vb.* narrate, recount, mention, 5843, 4026, 10384; reherse, 1 *sing. pres.* 3210; reherces, 3 *sing. pres.* 7344; [rehersynge], *pres. pple.* 19.
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 reken, *vb.* enumerate, recount, 8671; rekenet, reconete, *pa. pple.* 141, 3224.
 [reles(sh)e], *vb.* [remit], deliver, 10032, 9990; [relesshes], 3 *sing. pres.* 10062; releschet, *pa. pple.* 4176.
 releue, *vb.* relieve, rescue, 743; releuet, 3 *sing. pa.* 1248.
 releuyng, *sb.* relieving, assisting, 2045.
 relief, *sb.* remnant, remainder, 1533.
 religion, *sb.*, men of religion, men in holy orders, 4157.
 religiouse, *a.* bound by monastic vows (*Lat.* religiosi), 7630.
 relykes, *sb. pl.* relics, 3158.
 reme, *vb.* cry out, lament, mourn, 6897; remyng(e, *pres. pple.* 1227, 7586.
 reme, *see* reume.
 remede, *sb.* remedy, 2329; remedies, *pl.* 2525.
 remedy, *sb.* remedy, 1140; remedies, *pl.* 2313.
 remenaunt, *sb.* remainder, rest, 3068.
 remewe, *vb.* depart, remove, 3104; remewes, 3 *sing. pres.* 1725; remewet, 3 *sing. pa.* 8580.
 remissio(u)n, [remyssioun], *sb.* deliverance, remission, 4172, 4198, 9926.
 remyng(e, *sb.* lamenting, 7851.
 ren(n)e, *vb.* run, 8005, 8170; rennes, 3 *sing. pres.* 8185; rennyng, *pres. pple.* 3752; ran, 3 *sing. pa.* 574; rennen, runnen, 3 *pl. pa.* 8399, 9085.
 renoun, [renowne], *sb.* fame, reputation, honourable distinction, 533, 10483, 8580.
 [repellede], *vb. pa. pple.* repealed, recalled (*Lat.* revocantur), 9954.
 repentaunce, *sb.* repentance, 5446.
 repentaunt, *a.* repentant, 5473.
 reperaile, *vb.* repair, 7157. (*OFr.* repareiller.)
 represent, *vb.* represent, 3658; representes, 3 *sing. pres.* 3830; representyng, *pres. pple.* 3784; representid, 3 *sing. pa.* 2554; represent, *pa. pple.* present, 9422.
 representacioun, *sb.* representation, symbolic action, 3828, 3910.
 representyng, *sb.* representation, 4117.
 repreuable, *a.* blameworthy, 8619.
 repreue, repref, *sb.* reproof, insult, 9102, 5509; repreues, *pl.* 9101.
 repreuyng, *vb. pres. pple.* reproving, condemning, 5686; repreuet, 3 *sing. pa.* 7688; 3 *pl. pa.* 5529; *pa. pple.* 379.
 rere, *vb.* raise, 516.
 resonable, *a.* rational, 9270.
 resonab(uly), resonable, *adv.* reasonably, fittingly, 6142, 3450, 9130.
 resoun, raisoun, *sb.* reason, 847, 4639; [resons], *pl.* 10240; by (be) reso(u)n, according to reason, rightly, 1331, 3447; hit is resoun, it is according to reason, 1458.
 rest(e, *sb.* rest, 3748, 3874.
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 restresse, *vb.* restrain, 5483. *See* note.
 restreyne, *vb.* restrain, restrict, 4742; [restraynes], 3 *sing. pres.* 10254; restraynede, *pa. pple.* 10310. *Cf.* straynet.
 resur(r)ecioun, resurrection, [resurrexioun], *sb.* resurrection, 5632, 4033, 4136, 9914.
 reue, [reve], *vb.* take away, take away (from), 1827, 9855; raft, 3 *sing. pa.* 1242; *pa. pple.* 388.
 reuer, *sb.* ruler, 6772.
 reuerence, *vb.* reverence, 1191; reuerencet, *pa. pple.* 6498.
 reuerens, *sb.* reverence, 4135; do hom reuerence, show them respect, 1908.

reuerent, *a.* worthy of reverence, 3158.
 reuerently, *adv.* with reverence, 9885.
 reuescht, *vb. pa. pple.* arrayed in vestments, 3084.
 reume, re(v)me, *sb.* kingdom, 6885, 1621, 5766; reumes, remmes, *pl.* 314, 3637.
 [rewardet], *sb.* reward, recompense, 9910, 9922.
 [rewardet], *vb. imp. pl.* regard, 22; rewardet, *pa. pple.* recompensed, 8844.
 [rewle], *sb.* rule, behavior, 10375. *Cf.* rule.
 rial, real, ryale, *a.* royal, 2066, 182, 8494.
 rialte, realte, *sb.* splendour, royalty, 1827, 2078.
 rially, really, ryally, *adv.* royally, 498, 647, 8490.
 riehe, *a.* rich, costly, 2304, 7015.
 riches(se, reches, *sb.* wealth, riches, 2387, 482, 4211.
 right, ryzt, *sb.* right, 9048, 2528; by rzt, rightly, 439; by gode ryght, justifiably, 2554; in hor rzt, justly, 174.
 right, rzt, [ryzt], *adv.* exactly, just, very, 137, 101, 10273.
 rightwys, rztwys, rztwesse, *a.* righteous, upright, 596, 2984, 8038.
 rightwysnesse, rightwysnesse, rightwysnes, *sb.* righteousness, 2586, 3457, 2312.
 righ-wysly, *adv.* rightly, 1897.
 ringe, *rb.* ring, 8508; rong, 3 *sing. pa.* 510; rungen, rungun, *pa. pple.* 8478, 8486.
 ringinge, *sb.* ringing, 8513.
 rise, *vb.* rise, arise, 1472; risen, 1 *pl. pres.* 4395; ryse, *imp. sing.* 9754; risyng, *pres. pple.* 521; ros(e, roos, 3 *sing. pa.* 7140, 7264, 210; risen, 3 *pl. pa.* 7871; resen, risene, *pa. pple.* 7129, 7237. *Cf.* o-ros.
 rising, risyng, *sb.* rising, resurrection, 2884, 1490.
 robbur, *sb.* despoiler (*Lat.* deprædator), 7813.
 roches, *sb. pl.* stones, 5403.
 rocoueret, see [recouer].
 rode, *sb.* cross, 1143; rode tre, 1050.
 rody, *a.* ruddy, 9091.
 rogaciones, rogaciouns, *sb. pl.* rogations, 8356, 8418.

romeone, *rb.* 1 *pl. pres.* roar, cry (*Lat.* rugienus), 9708.
 roote, *vb.* rot, 7520.
 rostyt, *a.* roasted, 4143.
 rote, *sb.* root, lineage, 2423.
 [rotes], *vb.* 3 *sing. pres.* strikes root, 10219.
 rounde, *a.* round, 666.
 route, *sb.* route, way, 3634.
 rowe, [raw], *sb.*, on a rowe, in order, 315; [in one raw], in a line, 10635.
 rud, *sb.* redness, 9092.
 ruet, *vb.* 3 *sing. pa.* repented, 5216.
 ruful, *a.* compassionate, 1228.
 rule, [reule], *rb.* rule, 174, 10553; rulen, 3 *pl. pres.* 8822; rulet, rulide, 3 *sing. pa.* 2708, 2710. *Cf.* rewle.
 rusches, *sb. pl.* rushes, 6858. *Cf.* se-rusches.
 [rust(e)], *sb.* rust, 10326, 10258.
 ruthfully, *adv.* dolefully, 7381.
 [ryde], *vb.* ride, 10782; rode, 3 *sing. pa.* 1658; riden, 3 *pl. pa.* 1778.
 ryght, rzt, *a.* right, just, direct, 1191, 5703.
 ryng, *sb.* ring, circle, 5937.

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s, letter of the alphabet, 3656.
 saboth, *sb.* Sabbath, 5362; sabot day, 7753.
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 sacre, *vb.* sacrifice, consecrate, 4718; sacret, 3 *pl. pa.* 8261; *pa. pple.* 4234.
 sacrifice, sacrifyce, sacrefise, sacrificse, sacrafice, *sb.* 4709, 6087, 2847, 2326, 6123.
 [sacrifide], *vb. pa. pple.* sacrificed, 9896.
 sacrificse, *vb.* 2072.
 sad(de, sayde, *a.* steadfast, firmly fixed, 1429, 8719, 2663; sadder, *comp.* more distressing, 5167.
 [saddene], *vb.* make stiff, strengthen (*Lat.* solidat), 10067; [saddens], 3 *sing. pres.* 10255.
 saddes, *vb.* 3 *sing. pres.* makes steadfast, confirms, 10316.
 sade, *vb.* become satiated or weary, 1115.
 sade, see say.
 [sady], *adv.* firmly, 10219.

- sadship**, [sachip], *sb.* gravity, steadfastness (*Lat.* gravitas), 131, 10705; confirmation, 781. See note.
- saght**, *vb. pa. pple.* reconciled, 6549. (*Late OE.* sehtan.)
- salme**, see **psalme**.
- saluacioun**, *sb.* salvation, 2410.
- salue**, *vb.* cure, heal, 2587; **saue**, *pa. pple.* 4315.
- saluet**, *vb. 3 sing. pa.* saluted, 6717.
- sanguine**, *sb.* one of the mediaeval complexions, 4507.
- saue**, *vb.* save, 160; **saue**, [sauede], *3 sing. pa.* 1534, 10704; **saue**, *pa. pple.* 1477.
- saue**, *prep. conj.* except, but, 992, 7340; [save that], 61.
- saue**, *adv.* safely, 4790.
- saueour**, **sauioire**, [saueoure], *sb.* Saviour, 1274, 2524, 40.
- saule**, *sole*, *sb.* soul, 587, 818, 7126; **saules**, *pl.* 1250.
- saulet**, *vb. pa. pple.* endowed with a soul, 2214.
- sauour**, *sb.* savour, odour, 2924, 5802.
- sauour(e)t**, *vb. 3 sing. pa.* savoured (*Lat.* radiabat), 2926, 6088.
- Sauter(e)**, *sb.* Psalter, 3362, 5551; **Sauter boke**, 8012. Cf. **psalme**.
- sawe**, *sb.* discourse, speech, 2268, 2592.
- say**, *vb.* say, speak, 805; **sais**, **says**, *3 sing. pres.* 929, 1025; **sayn(e)**, *3 pl. pres.* 700, 2269; **saide**, **sayde**, *3 sing. pa.* 305, 1675; **saide(n)**, **sayden**, *3 pl. pa.* 1033, 1029, 5489; **saide**, **sade**, *pa. pple.* 723, 8976.
- say**, see **se(e)**.
- sayde**, see **sade**.
- sayn**, see **sithen**.
- sayn(t)**, **seynt**, **seint**, *a. sb.* saint, 219, 796, 854, 3186; **sayntes**, **seyntes**, **saintes**, *pl.* 3702, 1190, 8039.
- scaubert**, *sb.* scabbard, 8312.
- Scenophegy**, see **Conophegy**.
- sceptre**, **scheptre**, *sb.* sovereignty, 381, 3205.
- s(c)hal**, **sal(e)**, *vb. 1 sing. pres.* shall, 1234, 2003, 6278, 5886; **shalt**, *2 sing. pres.* 123; **shal**, **sal**, *3 sing. pres.* 258, 7496; **shyn**, **schun**, **schin**, **s(c)hul**, **shal**, *1 pl. pres.* 1492, 4184, 2198, 6047, 8438, 3809; **s(c)hun**, **shyn**, **shin**, [schyne], **shul**, **sculle**, **shal**, [shulle], *2 pl. pres.* 1620, 2720, 1598, 3168, 9716, 1805, 2371, 429, 56; **shyn**, **s(c)hun**, [schyn], **s(c)hul**, [shal], *3 pl. pres.* 248, 934, 7419, 9868, 4049, 7499, 31; **schul**, *3 sing. pres. subj.* 8634; **schuldest**, *2 sing. pa.* 7887; **shuld**, **schuld(e)**, **schulden**, **suld(e)**, **schud**, *3 sing. pa.* 312, 1878, 2807, 1908, 5892, 5191, 6583; **s(c)hulden**, **sulden**, **s(c)huld**, **schud**, [shulde], *3 pl. pa.* 324, 3386, 6250, 378, 7131, 6576, 10223.
- schap**, [schappe], *sb.* shape, 2176, 10361.
- schap**, *vb.* shape, take shape, devise, 9432; **schop**, **shope**, *3 sing. pa.* 5131, 3038; **shapen**, *pa. pple.* 1757.
- scharp**, *sb.* sharp edge, 5980.
- scharp**, *adv.* sharply, 5924.
- scharpe**, **sharp**, *a.* sharp, acute, 3228, 5575.
- scharpenet**, *vb. pa. pple.* sharpened, 7977.
- s(c)hede**, *vb.* shed, depart, spill, 1352, 6739; **s(c)hed**, [schedde], *3 sing. pa.* 1184, 5618, 10166.
- schere**, *sb.* groin, 8157.
- sches**, **schosen**, see **chose**.
- schomet**, *vb. pa. pple.* shamed, 6907.
- s(c)hortly**, *adv.* briefly, 4553, 6953.
- schrew(e)**, **scherwe**, **screw**, *a. sb.* wicked, wicked man, 6511, 7049, 6807, 6919; **schrewes**, *pl. Lat.* feroces, 6508.
- schrewet**, *a.* wicked, malignant, 6975.
- schrift**, *sb.* confession, penance, 4132, 8076. Cf. [shryues].
- schylde**, see **childe**.
- schynes**, *vb. 2 sing. pres.* shines, 2891; **s(c)hynynge**, **chynynge**, *pres. pple.* 664, 960, 7386; **s(c)hone**, *3 sing. pa.* 661, 1973.
- schynynge**, *sb.* shining, 2002.
- sclaunderouse**, *a.* shameful, 5422.
- score**, *sb.* twenty, 2211.
- scornefully**, *adv.* scornfully, 5914.
- scornes**, *sb. pl.* insults, 5883.
- scornet**, *vb. pa. pple.* mocked, 4290.
- scornynge**, *sb.* mocking, 5407.
- scourget**, *vb. pa. pple.* scourged, 1378.
- scrapis**, *vb. 3 sing. pres.* scrapes, 2783; **scrapet**, *3 sing. pa.* 2757.
- sech(e)**, **seke**, *vb.* seek, 3277, 1766, 4038; **sechen**, *1 pl. pres.* 8420; *2 pl. pres.* 1764; **so(g)ht**, *3 sing. pa.*

- 6610, 90; **soght**(en, **soȝt**(en, 3 *pl.* *pa.* 1926, 2855, 5745, 1774; **soȝt**, *pa.* *ppl.* 5991.
- seching**, *sb.* seeking, 5188.
- secund**(e, **secounde**, [**seconde**], *a.* *sb.* second, 789, 83, 1480, 10029.
- sed**(e, **seed**, *sb.* seed, 2522, 286, 5594.
- sedeles**, *a.* without seed, 2264.
- se**(e, *sb.* seat, throne, 273, 8141.
- se**(e, *co*, **sen**, *vb.* see, 120, 2591, 7224, 4387; **ses**, 2 *sing. pres.* 622; **se**(ne, **senne**, 2 *pl. pres.* 701, 2419, 4132; **sene**, 3 *pl. pres.* 1944; **se**, *imp. sing.* 4313; *imp. pl.* 729; **seȝe**, 1 *sing. pa.* 2739; **segh**, **seȝe**, **saȝe**, [**say**, **saw**], **soght**, **seght**, 3 *sing. pa.* 297, 465, 2772, 10579, 11, 6465, 6714; **seghen**, 3 *pl. pa.* 1083; **sene**, **seen**, **i-sene**, *pa.* *ppl.* 837, 5397, 9211.
- seemles**, *a.* without a seam, 6700.
- seke**, *a.* sick, 5161.
- seknes**, **sekenesse**, *sb.* sickness, 5368, 6569.
- selle**, *vb.* sell, 351; **sellyng**, *pres.* *ppl.* 5339; **sold**, 3 *sing. pa.* 2498; **sold**(e, *pa.* *ppl.* 88, 5111.
- selly**, *a.* fortunate, auspicious, 634.
- selue**, **selwe**, **self**, *a.* same, 69, 9251, 384.
- semblaunt**, *sb.* face (*Lat.* *vultus*), 5897.
- seme**, *vb.* seem, appear, be fitting, 3493, 7066; **semes**, **seumus**, 3 *sing. pres.* 3438, 1287; **semynge**, *pres.* *ppl.* 2010; **semet**, [**semede**], 3 *sing. pa.* 3120, 10088; **semet**, 3 *pl. pa.* 6148.
- semely**, *a.* handsome, fair, 8981.
- semyng**, *a.* hit was **semyng**, it seemed, 5133.
- semyng**, *sb.* in **semyng**, to all appearance, 3421.
- senatoures**, *sb. pl.* senators, 3641.
- sende**, *vb.* send, 7927; **sendis**, 3 *sing. pres.* 4795; [**send**], *imp. sing.* 9866; **sent**, **send**(e, 3 *sing. pa.* 604, 301, 3113; **senden**, 3 *pl. pa.* 523; **sent**, **sende**, *pa.* *ppl.* 389, 1824. *Cf.* **sonde**.
- sendyng**, *sb.* sending, 4948.
- sene**, *sb.* synod, 8649.
- senowes**, *sb. pl.* sinews, 2060.
- Septembre**, *sb. a.* September, 4785, 4954.
- Septuagesme**, **Septuagesme**, *sb.* *Septuagesima*, 3665, 3667.
- sepulcre**, **sepulture**, **sepulcours**, *sb.* *sepulchre*, 7063, 5114, 7268.
- serole**, see **cerole**.
- serge**, **seurge**, *sb.* candle, 2951, 3154; **serges**, *pl.* 2875.
- serge-berers**, *sb. pl.* candle-bearers (*Lat.* *ceroferrarii*), 3082.
- sermoun**, *sb.* sermon, 8782.
- sertayn**, **serten**, see **certeyn**(e).
- seruage**, *sb.* servitude, 6404.
- serua**(u)nt, **seruand**, *sb.* servant, 9358, 9467, 9365.
- serue**, *vb.* serve, avail, profit, 152; **serues**, 3 *sing. pres.* 1317; **seruet**, 3 *sing. pa.* 2538; **seruet**, **serueden**, 3 *pl. pa.* 3612, 3418; **seruet**, *pa.* *ppl.* 3075.
- se-rusches**, *sb. pl.* sea-rushes, 5978. *Cf.* **rusches**.
- sese**, *vb.* seize, 5744.
- sesoun**, *sb.* season, 4691.
- sesse**, see **cees**.
- se-syde**, *sb.* seaside, 6906.
- sett** [**sette**], *vb.* set, place, sit, estimate, establish, 1702, 10607; **settes**, 3 *sing. pres.* 4456; **sett**, 1 *sing. pa.* 201; **sett**, 3 *sing. pa.* 349; **setten**, 3 *pl. pa.* 408; **set**(t, **sette**, *pa.* *ppl.* 434, 147, 4281.
- Set**(t)erday, **Setu**[r]day, *sb.* Saturday, 7071, 3671, 3869.
- settinge**, [**settynge**], *sb.* setting, 2002, 10368.
- seuen**, *a.* seven, 109.
- seuenfolde**, *a.* sevenfold, 8127.
- seuent**, *a.* seventh, 107.
- seuenyȝt**, *sb.* week, 4955.
- se-wawes**, *sb. pl.* sea-waves, 6861.
- sewe**, **suwe**, [**swe**], *vb.* follow, comply with, 4806, 8886, 9839; **sewen**, 1 *pl. pres.* 4719. *Cf.* **suyng**.
- sewte**, *sb.* suit, 3346.
- [**se**(y)soun], *sb.* possession, 10400, 10402. (*OFr.* *saisine*.)
- Sexagesme**, *sb.* Sexagesima, 3897.
- sex**(e, **six**(e, **syx**, *a.* six, 103, 4429, 4021, 4436, 4130.
- sext**(e, **sixt**, [**syxt**], *a.* sixth, 97, 2244, 3765, 93, 41.
- sixty**, **sixti**, **sixty**(e, **sixte**, *a.* sixty, 130, 3526, 3674, 4434, 4610.
- sixty**, **sexte**, *a.* sixtieth, 3856, 3849. [**seyte**], *sb.* residence, 9812.
- shaken**, *vb.* *pa.* *ppl.* 5402.
- shame**, **schome**, *sb.* 3289, 5927.
- shameful**, **schomful**, *a.* shameful, degrading, 5417, 6684.

- sham(e)ly, schamely, schamele, schomely, *adv.* shamefully, 5854, 5764, 1886, 1876, 5934.
- shauynge, *sb.* shaving, 3488.
- shent, *vb.* 3 *sing. pa.* disgraced, injured, 8384; *s(c)hent, pa. pple.* 3271, 1876.
- sheperdes, sheperdis, schephirdes, *sb. pl.* shepherds, 1106, 3295, 1984.
- shippes, *see* chippes.
- shire, *sb.* 321.
- sho, *pron.* she, 3057. *See also* ho.
- showe, schowe, shewe, schew, chewe, shawe, [sch(a)we], *vb.* show, make clear, 364, 4628, 2242, 2877, 7444, 3006, 9799, 9871; *s(c)howes, schewes, schewus, shawes, [sch(a)wes], 3 sing. pres.* 3678, 4570, 1890, 4657, 9234, 10001, 10051; *showen, [schwene], 3 pl. pres.* 1080, 10007; *sho(w)ying, pres. pple.* 2272, 783; *shew(i)de, s(c)howde, showide, shewode, schowet, s(c)hewet, 3 sing. pa.* 2305, 1535, 7673, 5139, 613, 2287, 1684, 5153, 1977; *shewiden, 3 pl. pa.* 7320; *s(c)howide, showet, shewide, shewede, schewde, schewet, schews, shawed(e, [sch(e)wed], pa. pple.* 5739, 874, 694, 982, 1942, 1984, 4528, 4164, 1010, 725, 9685, 9762.
- shoynge, shewynge, sc(h)owying, [shawinge, schwyng], *sb.* showing, appearance, 7646, 7693, 7325, 3648, 9807, 9856. *Cf.* forshowying, of-scho-wying, ovt-showinge.
- [shryues], *vb.* 3 *sing. pres.* makes confession, 10055; [is schryuen], has made confession, 10046. *Cf.* schrift.
- shutt, schutte, *vb.* shut, exclude, relieve, 4856, 9444; *shytt, 3 pl. pa.* 7752; *schut(te, shutt, schwt, pa. pple.* 6491, 2179, 5828, 6644.
- sich, sech, suche, soiche, [seche], *a. pron.* such, 163, 1943, 8634, 3038, 7216, 10235.
- sicurnesse, sekernesse, *sb.* certainty, assurance, 9417, 4492.
- side, syde, *sb.* side, side of a hill, 404, 5875, 1700.
- signe, *sb.* sign, 457; *s(e)ignes, pl.* 725, 9442.
- significacioun, *sb.* signification, indication, 1325, 3719.
- signifye, signifie, signyfie, singnyfy, [signefy], *vb.* signify, 585, 1808, 2066, 3873, 9918; *signifen, 3 pl. pres.* 7702; *signifiet, 3 sing. pa.* 361.
- siker, seker, sekur, sicur, *a. adv.* certain, sure, 9407, 2099, 3422, 9404, 9425.
- sikerly, sekerly, securly, sicurly, [sykurly], *adv.* certainly, surely, fast, 302, 6841, 4129, 2663, 10806.
- silence, *sb.* 5959.
- silken, *a.* 6670.
- siluer, *sb.* silver, money, 329, 6538.
- simple, *a.* 355.
- sith(e, sythe, *sb.* times, 1353, 1715, 4595.
- sithen, sythyn(ne, sithyne, sythen, sethyn, sayn, *adv. conj. prp.* since, because, 794, 4161, 4223, 2183, 1279, 4137, 8617; *sithen pat, sythun pat, sayn that, seeing that, 345, 2233, 8615. Cf. syn.*
- sitt, *vb.* sit, 5762; [syttes], 3 *sing. pres.* 10606; *sitten, 3 pl. pres.* 3467; *syttynge, pres. pple.* 7378.
- sijt, syjt, sight, syghte, seght, *sb.* sight, 763, 3223, 585, 2914, 6667; *in mennus sijt, before men's eyes, 572.*
- [skekket], *vb. pa. pple.* poured out, 9788. (*OE.* scencan.) *See note.*
- skil, skyl, scyft, *sb.* reason, 1193, 1487, 2528; *skilles, pl.* 1177.
- skilfully, skylfully, scilfully, schillfully, *adv.* reasonably, 1314, 1282, 955, 4763.
- slaght, *sb.* slaughter, 3293.
- [slauthe], *sb.* sloth, 10569.
- slawe, *a.* slow, 5042.
- [slawly], *adv.* slowly, 10095.
- slе, slayn, *vb.* slay, destroy, 526, 2127; *slе(e)s, 3 sing. pres.* 6501, 2930; *slegh, slogh, 3 sing. pa.* 2388, 2928; *slayn(e, pa. pple.* 3250, 2349.
- slegh, sleje, *a.* skilful, wise, guileful, 2780, 5130, 6250, 6071.
- sleght, slegh[t]e, slejt, *sb.* skill, device, trick, 152, 2864, 466; *sleghtes, [slejt]es, pl.* 163, 10297.
- slek,acleke, [slekkе], *vb.* quench, extinguish, 538, 9607, 9783; *slekkе, kyngе, pres. pple.* 9787; *slekket, pa. pple.* 560.
- slekenet, *vb. pa. pple.* extinguished, destroyed, 2918.

- sleep**, *sb.* sleep, 2123; **on sleep**, asleep, 3058.
sleepyng, sleepinge, *vb. pres. pple.* sleeping, 802; 3143; **sleepeden**, 3 *pl. pa.* 6828.
[slydes], *vb. 3 sing. pres.* slides, 9630.
smal, *adv.* ful smal, very little, 1320.
smellyng, *sb.* sense of smell, 5817.
smyte, *vb. imp. sing.* smite, 7406; **smot**, 3 *sing. pa.* 1665; **smytten**, *pa. pple.* 5901.
smyth, *sb.*, **smyth son**, *Lat.* filius fabri, 5688.
[snowe], *sb.* snow, 8752.
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sober, *a.* sober, moderate, 5094.
soburnes (*se*), *sb.* sobriety (*Lat.* grauitas), 5080, 126.
[socoure], *sb.* aid, succour, 10764.
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sode(y)nly, sodaynly, [sodanly], *adv.* suddenly, 7373, 526, 986, 10762.
soek, *vb. 3 sing. pa.* sucked, 9434.
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solempnely, solempnele, solenlye, sullen[pne]ley, *adv.* ceremonially, 2671, 2868, 8110, 8279.
[soler], *sb.* upper room, 10738.
somer, *sb.* summer, 4735.
sond, *sb.* sand, 8751.
Sonday, Sonndaye, Sononday, Sonunday, Sonnenday, *sb.* Sunday, 1569, 4357, 4106, 4147, 4349; **Sonundayes, Sonndayes, Sonnedayes**, *pl.* 4114, 4426, 4424.
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so-qwere, *conj.* wherever, 9843. *Cf.* **qwere-so**.
socery, *sb.* 7134.
sore, *sb.* affliction, misery, 436.
sore, *adv.* sorely, deeply, 295, 4846.
sorow(e, sorewe, soro, [sorwe], *sb.* sorrow, affliction, lamentation, 1376, 2247, 3546, 8634, 9796.
sorowyng, *vb. pres. pple.* mourning, 5941.
soth, *sb.* truth, 110.
[sotherone], *a.* southern, 9831.
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sothnes, sothenesse, [sothenes], *sb.* truth, 2692, 2686, 10311.
sotil, *a.* crafty, 6695.
sotilt(i)e, [sotelte], *sb.* wisdom, acuteness, skill, trick, 4216, 5188, 5301, 10056.
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soueraynly, *adv.* like a sovereign, 3545.
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soupyng-place, *sb.* supping-place (*Lat.* coenaculum), 8711. *Cf.* **soper-place**.
southdeken, *sb.* subdeacon, 3083.
[sowene], *vb.* sound, have a suggestion of, 10125; **sounes, sovnes**, 3 *sing. pres.* 5607, 5282; **sounyng**, *pres. pple.* 4265.
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 spoliet, *pa. pple.* 7858.
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 sprede, *vb.* spread, expand, 4774;
 spredis, 2 *sing. pres.* 5938; *spred-*
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 3 *sing. pres.* 9634; *spryng*, 1 *pl.*
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 10182; *spryngyng*, *pres. pple.*
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 sprongen, *pa. pple.* 1002.
 sputte, *vb. pa. pple.* spit, 4290.
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 5855, 5900, 5889.
 sputyng, *vb. pres. pple.* disputing,
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 [steryng], *vb. pres. pple.* moving,
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 stifnes, *sb.* strength, sturdiness, 1510.
 stille, *a. adv.* silent, still, 5950,
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 stille, *vb.* appease, 1466.
 stinging, *vb. pres. pple.* piercing,
 5924; *stongen*, *pa. pple.* 5852.
 stint, *stynt, vb.* stop, cease, 8227,
 4887; *stynt*, 3 *pl. pa.* 1784.
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 stole, *sb.* stool (*Lat.* scabellum), 5866.
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 6776, 2599.
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 1909. *Cf.* *restreyn*.
 strif, *sb.* strife, 3257.
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per-apon, *adv.* upon that, 307.

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ther-whit, *adv.* with that, 4268.

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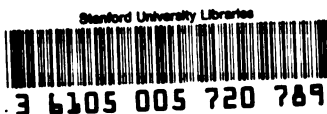
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